SOCIAL SCIENCES

JUNE, 1936

THE CRISIS

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TWO AGAINST 5,000

**The Marines would not help,
but White Supremacy was saved**

PROBLEMS OF NEGRO BUSINESS

Ira DeA. Reid

ME AND LOUIS ARMSTRONG

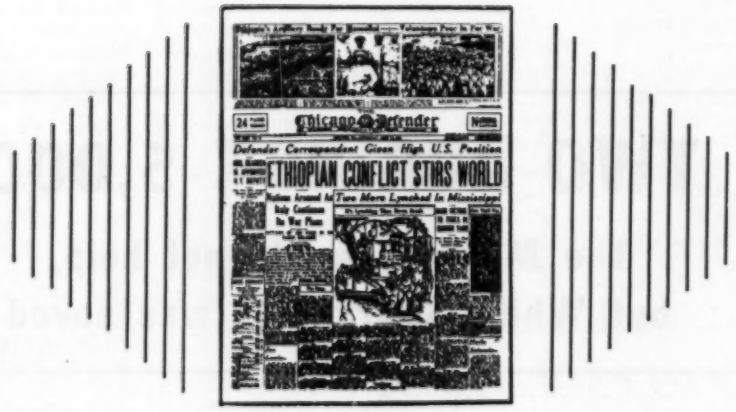
Norman Mcleod

TIMID NEGRO STUDENTS

Karl E. Downs

Jim Crow for Jesus—An Editorial

The World's Greatest Weekly and Why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A Record of the Darker Races

ROY WILKINS, Editor
ADVISORY BOARD
J. E. Spingarn *Dr. Louis T. Wright* *James Weldon Johnson* *Lewis Gannett* *Walter White*

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NEXT MONTH

THE COLOR LINE IN RELIEF IN NEW YORK CITY

By ABE MOSCOW

Everyone believes the administration of relief in New York City has less color discrimination than elsewhere, but much more prejudice exists than has been evident on the surface. The writer of this article examines discrimination between clients and discrimination in employment and advancement among the relief workers themselves.

The August number, out July 25, will be the annual education number, with pictures and information about college graduates. All material for this number must be in THE CRISIS office not later than July 2.

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•

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Social Problems of Negro Business

By Ira De A. Reid

Few subjects outside of politics and religion cause as much heated discussion within the ranks of colored Americans as Negro business. The author re-examines the subjects and offers some views in the light of the social and economic changes of the day

NEGRO business as does a crusading army, moves on its stomach. Nearly sixty per cent of this one hundred million dollar investment is based upon the sales of raw, staple and prepared foods in grocery stores, delicatessen shops and restaurants. Having such a high percentage of its business enterprises among food concerns is distinctly a phenomenon of Negro business. Among white businesses only 27% of the sales is devoted to the sale of food products. Despite its warped structure Negro business provides employment for approximately 50,000 people. In its retail aspects it has an annual payroll of more than eight and one half million dollars. It is a huge concern, and despite the knocks and blows aimed at its rococo front, one notes with pardonable pride that many of its enterprises are conducted with efficiency and success.

The few scattered Negro business concerns that have achieved positions of strength and permanence in American trade operate in a variety of fields of business endeavor, ranging from the small pressing shop, filling stations, cigar stands and grocery stores to impressive manufactories, sound banks and splendid insurance companies. Practically all of these larger business ventures are in fields facing strenuous white competition. In view of the peculiar and disturbing problems which so frequently challenge Negro business these successful enterprises deserve all the applause that a competitive economy can give. They have succeeded through dogged perseverance, untiring energy and a working knowledge of the tricks of their trades.

Gets 10% of Negro Trade

In the main, however, Negro business plays only a minor role in taking care of the needs of the Negro race. Negroes with a normal annual purchasing power of more than a billion dollars, spend about ten per cent of this amount with Negro concerns. In the South, where Negro business concerns are more numerous than elsewhere, most of the purchases of goods and services for the Negro home are being made of white concerns. In almost any city in the country and in the country as a whole, one white insurance company carries more risks and collects more premiums than all of the Negro companies combined. Unless the business happens to be in the field which social theorists have labelled the "area of racial service," the white concern has a decided advantage over the Negro business enterprise. It is only in such businesses as eating-houses, barber shops and beauty parlors that the Negro business man has a complete monopoly. And in these very fields where there are no extra-racial competitions, the services received by the Negro consumer are frequently the poorest and most unsatisfactory. Yet, the Negro must patronize them if he would have these services.

There has always been a strong tendency to explain this lack of patronage of Negro business enterprises by indicting the Negro business man for laziness or lack of energy, and by accusing the Negro community of lacking race pride. Such explanations are inadequate and superficial. They do not go to the real heart of the difficulty. As a matter of fact a number of contributing factors have a bearing upon the matter. We know, for example, that (1) the Negro has had his chance at business-for-profit only since the Civil War—a relatively short period in which to build up a business economy; that (2) education for business among Negroes as a method of promoting more successful business enterprises, has not yet pulled off its swaddling clothes; that (3) securing adequate capital has presented a most serious obstacle; that the Negro business man invariably must secure his capital from within the racial group. With from seventy-five to eighty per cent of all Negroes earning wages of less than twenty dollars a week, the seriousness of the problem becomes apparent. These we have offered as apologies and alibis for many years but they alone are not responsible. There are some other factors that should be mentioned.

First, every Negro business concern seeking Negro patronage, the grocery store, the commercial bank, the insurance company—is constantly battling against a psychological, but most real obstacle. It is a feeling on the part of a large section of the Negro group that for service and quality it is impossible for any Negro business company to serve the group so well as a white concern. Because of this the Negro business man frequently condemns his potential consumer market in the most malevolent terms, for not having race pride. But when awakened, the Negro community has frequently shown that it has a tremendous amount of race pride. How else can one account for Negroes boycotting white business concerns in New York, Chicago, Washington, Atlanta and other communities until they substituted Negro employees for white in the establishments serving the Negro section? No, it does not seem to be a matter of race pride, unless it be a pride that *prevents* Negroes from patronizing the Negro concern. The Negro community's failure to patronize Negro business has too frequently been caused by the plain fact that too many Negro concerns are unsatisfactory ones with which to do efficient business. The stores frequently give poor service, sell poor qualities of goods, carry inadequate selections or varieties, are unclean and charge higher prices. In some instances all of these accusations are true.

The really efficient, well-operated Negro business concern becomes a victim of the situation and is forced to fight an uphill battle against a perfectly understandable attitude on the part of the race in general. And if one were to suggest another reason it might be found in the failure of so many business men to understand their business to know their market, from the point of view of the patron. Apparently the thought prevails that one could not expect Negro patronage if he kept his plant clean, his records accurate and treated his customers courteously. Patrons allege that too many Negro business men believe the customer is always wrong. Because of this slip-shod approach by the run-of-the-mine type of Negro business, many excellent merchants, banks and insurance companies have suffered.

Philosophy of Whites

Negro business men might well take a leaf from the records of many white concerns that angle for Negro business. Their methods scream out this philosophy—"The Negro is an economic imbecile, buying where he does not earn, what he does not need, and frequently what he cannot afford, but he buys, and if we make him feel 'important' and

give him service we will reap great profits. And we want profits." Now, I neither justify or commend this type of business procedure, but if Negro business is to survive modern capitalism's highly competitive economic struggle, it needs must outmode the ways that have typified its past.

Another point of emphasis concerns the goods many Negro merchants sell. No phase of American business has been more neglected than that phase dealing with the education of the consumer. We are the prisoners of advertising rather than judges of quality. Only when the Negro public becomes wise in the knowledge of what various grading, classifying and standardizing procedures mean will it be necessary for the business man to correctly label and advertise his wares. But the sale of inferior goods, because they are cheaper, the failure to give accurate and honest measures, the retailing of market "seconds" as first grade goods, are too typical of many Negro business concerns, and in an appalling number of instances the merchant himself is not aware of these deficiencies. If ever a group needs to know the facts of spending and buying it is this alleged economic imbecile, the Negro consumer. Earning a per capita wage lower than any other racial or national group in the country he must make this wage buy sufficient in quantity and quality to prevent his being sloughed into greater economic and social mires. The power for effecting this change rests with Negro business if it would care to launch a significant program of consumer education. Therein lies its real profit.

Problem of Negro Press

But unfortunately Negro business enterprises frequently work at cross-purposes. If one is going to urge consumer-education as a program for our selling establishments what is to be demanded of Negro newspapers whose chief revenue depends upon its advertising contracts? They too have an important role to fulfill if they are going to be socially and racially honest. Permit me to give one example: A recent issue of one of the national Negro weeklies contained forty-nine paid commercial advertisements. What did they advertise? Six dealt with such well-known products as chewing-gum, aspirin, "Vicks," "Musterole," "Vaseline," etc.; another offered a bronzed plaster-paris statuette of Joe Louis for $1.50 (production cost about nine cents); twenty ads dealt with various medicines and preparations for dressing the hair, or for beautifying, bleaching and otherwise correcting the Negro skin; seven were alleged revivers of lost manhood; two suggested drugs that would be certain to enable a woman to become a mother; one was an alleged cure for *cpilepsy*, (of all things! and, twelve offered spiritualists' advice, luck charms, readings, occult devices and the like to ease the many cares and woes of 12,000,000 Negro souls. Fully half of these items are not capable of producing any of the results or powers advertised —in fact medical science has indicated many of them as outright frauds—yet they sell to the gullible day after day and week after week—and through the Negro press. Frequently this is the only type of advertising that the Negro press can get. But as the future of Negro business is inextricably interwoven with the elimination of these types of commodities—they must be corrected if one is to promote the best interests of the Negro consumer. The resources of the race, the potential profits of legitimate Negro businesses are constantly being mulcted through the sale of these dishonest and worthless commodities and investments. How can these facts be reconciled with an effort to improve the general economic status of the Negro?

I do not mean to leave the impression that Negro business should try to solve the race problem. In fact I believe it should discard whatever inclinations towards direct action it might have in that direction. Earlier in the century it was the belief of some Negro leaders that day would break for the black millions when their private business enterprises became virile and mighty. Today we know better. Negro business is interested in profits, as is all private business. In a competitive economy Negro business cannot make profits on the one hand, and on the other be the militant economic champion of the depressed, oppressed and exploited Negro, whose segregation and discrimination and economic underprivilegedness make much of Negro business possible.

Cooperatives One Method

No! The Negro can raise himself out of the mire and degradation of his present existence only through a marked economic advance. In a profit-making economy, the ultimate success of soundly and sanely managed Negro enterprises is essential to this end. On the other hand cooperative efforts in certain lines of business endeavor would accelerate the race's economic development. Negro retail cooperatives would be able to secure from the mass of Negroes in any community the funds necessary to highly effective buying, and at the same time gain the personal interest of the community by making every individual feel himself a distinct part of the venture. A great avenue of future development lies here. Competition between the small retail Negro establishments has been so severe that more than 3500 former managers, owners and proprietors of retail stores were on the country's relief rolls in the spring of 1935. Many of those now operating have just enough margin between the average purchase price and selling price to cover the necessary operating expenses of their enterprises. The development of cooperative ventures will not only serve to protect the employment of many marginal business men but will provide greater security for the mass of the population as well. This way lies some hope for a business that would be Negro, yet secure.

Despite its literal success at some points, there is no doubt that the total picture of Negro business is in reality a sorry one. What is to be done about it? The easiest way to dismiss a troublesome economic future is to hopefully put the responsibility for change upon

(*Continued on page* 186)

One of the trucks of a Detroit towel service owned by a Negro

Me and Louis Armstrong

By Norman Macleod

A well-known and well-traveled poet writes here his tribute to the "King of Swing"

THIS is the first page of a novel I am going to write. First pages are always most difficult to write, and I have written thousands of them. Being an author, it is advisable to feel strongly about something, but as the years progress it becomes more and more difficult to feel strongly about anything. Louis Armstrong, for instance, strained his throat last winter and had to take a vacation for several months in Chicago. Everybody in Harlem who still remembered Louis Armstrong wondered whether he would ever put out a recording again. Last week he played to a mediocre house at the 125th Street Apollo. The songs he had trumpeted with his band at Culver City in the Cotton Club back in 1932 once more were a tumult in the third balcony as Louis mopped the perspiration from his black forehead and mumbled hoarse in the tough cords of his throat. But the atmosphere was lack lustre and the audience mute. And Louis Armstrong has made no new recordings. I wonder if Louis Armstrong will come back?

Music recording outfits may be like the publishing houses for books. I am no authority on this subject. But I sympathize with and envy the life of the trumpeter—king of swing and king of them all. Louis Armstrong finishes anything he starts, and articles are written about it in *Esquire, The Hound & Horn* of erstwhile fame, and the *Daily Worker* (London and New York). In triumph he has toured the world, leaving his orchestra behind. Attended by fanfares of publicity and accepted in the music halls of the world, it is no wonder that his compositions have been recorded and played on the phonographs of France and the Argentine, Russia and Japan.

But the first page of a novel is difficult to write. Many people can reverberate to the rhythms of Louis Armstrong who are incapable of following the continuity of a novel's life. A musician can try out a piece on dance hall crowds. But who ever heard of a young novelist touring the country to read from his latest unpublished work in hand? The king of swing can come back. He can force the recording outfits to give him more records to do. The people are the referendum.

So after a few years, it comes to seem best writing for personal pleasure. There are random notes to be made and, after the first disappointments are over, it is difficult to feel strongly about anything. The shortage of food and the absence of publishing reception is the order of the day. The mellow age of the unknown novelist begins. In the months to follow the books appear not worth finishing—writers being social as well as other men. But the first pages are still a challenge to the author's mind. He binds pristine pages into a personal sheaf of his life.

Those Star Dust Records

Louis Armstrong returns to plague my thought and memory because of that—Louis never admitted defeat. How many times have I bought a copy of his recording of *Star Dust*? First in California when I was dusting up the land on other people's money, mostly from Fox. And then the record was lost somewhere off Topango beach when Sylvia Sydney sailed it into the Pacific Ocean to emphasize a point. The following summer when I was in New York preparatory to sailing for France, once again I bought *Star Dust*—in a music shop off Union Square on 14th Street. And I carried that to Paris and lost it when the police searched my rooms when I was in the Maison D'Arret de la Sante with pernod under my belt.

On my return to America I stopped off in London and who should be singing over the English network but Louis Armstrong. I stopped eating my fish and chips, mouth wide. And, hurrying back to New York on the Berengaria, I thought of buying another record of *Star Dust* as soon as I was back. That time the record was broken in an apartment on East 11th Street when a girl spilled the wine and broke a glass over my forehead. When I got out of Bellevue the record was refuse of black laughter all over the place. Mixed with blood and wine stains and *Six or Seven Times*.

I needed to get out of the nervous conflict of New York. On my way to Oklahoma City I carried another copy of *Star Dust* under my arm. Louis Armstrong's music became familiar to the packing house strikers and on the Fourth of July at a farmers' picnic where the Russian October Revolution was being celebrated I took *Star Dust* and a portable out that the king of swing might be better known to the cohorts of communism and the veterans of the Green Corn Rebellion in Oklahoma. But it was a mistake, my leaving the record with Lakey, the sculptor, and his young wife. When Lakey was arrested by the Federal dicks *Star Dust* was lost.

King of Them All

Now my kid brother has become a Louis Armstrong fiend. Last month he lent me his portable and some Armstrong records. On 125th Street in Harlem I bought another copy of *Star Dust* and *Lonesome Road*. Now I play Louis Armstrong's music all day long. And the king of swing doesn't know it! I wonder if such esthetic devotion could be returned? I am sure that if Armstrong ever bought a copy of my book of poems, he would never pack it around the world, let alone buy as many copies of the book as I have of *Star Dust*. When I heard Louis play at the 125th Street Apollo in Harlem I debated with myself whether or not I should go around to the stage door, introducing myself. I am Norman Macleod, I would say. I have heard you swing out in Culver City, Harlem, in Paris and London, I would say. I could take up a collection for Louis Armstrong like the saxaphone player did in the recording of *Lonesome Road*.

But I decided against it. And I have never written a letter to Louis Armstrong. I am against fan mail on principle. The result has been that the king of the trumpets has one admirer that he knows nothing about.

In Harlem the Negroes no longer play partisan to Louis Armstrong's music. Fats Waller and Willie Bryant head the boards. The nickel in the slot machine brings out no heavy moaning, the hoarse ecstasy of darkness in the shadows of moonlight and Harlem streets. Can Armstrong come back? I am not an authority upon this subject. But I do know that Armstrong is king of them all. He has recorded some of the best syncopated counterpoint of all time. *Esquire* is fashionable about him. The *Daily Worker* (London and New York) has proved him to be a proletarian and one of their own. But Armstrong hasn't made a recording for several years. He was sick in Chicago and, when he came to Harlem a short while ago, he was received with interest rather than acclaim.

Louis Armstrong reached the peak! But I wonder if he could sympathize

(*Continued on page* 188)

Two Against 5,000

By Roy Wilkins

EDITOR'S NOTE: *This article was written from Associated Press news dispatches. Since that time later reports have reached* THE CRISIS *that William and Cora Wales were not occupying the caretaker's cottage at a cemetery, but were living in their own home at the edge of the cemetery. It is reported that efforts have been made over a period of thirteen years to oust them from their property. They refused to sell. Some years ago the city condemned a part of their land to expand the cemetery. Their final refusal to vacate their home is said to have led to the battle. The community was out to "get" them. It is also reported that the white woman alleged to have been threatened by Wales vigorously denied that he threatened her—after Wales was dead.*

TOO often the story of the Southern Negro deals exclusively with those who are timid. The truth is that colored people in the South would not be where they are today if it were not for the colored men and women who dare to speak out and, if necessary, to act, at the right times.

Southern white people, almost unanimously, characterize such Negroes as "crazy." A colored man who refuses to be shoved into the pattern they have set for the race, who protests and who fights when fighting is called for is labeled a lunatic.

The newspapers of Saturday, May 16, and Sunday, May 17, carried a story of stubborn, thrilling, "crazy" bravery by an aging colored man and his sister, and of cruel, bestial, atavistic degeneracy by some white people in and around Gordonsville, Va.

A mob of 5,000 persons including all the sheriffs, constables, deputies and state police for miles around, armed with everything from machine guns on down, was held at bay by a 60-year-old Negro man and his 62-year-old sister for six hours. The pitched battle of two against five thousand was finally won by the mob only after a gasoline-soaked torch was tossed into the house and the occupants burned to death.

Even as the flames ate away at their fortress, the man and woman within kept up their rifle and shot-gun fire until the blazing roof caved in upon their heads. Then, as Cora Wales was silhouetted mercilessly against the firelight, machine guns in the hands of the superior race cut her down in a hail of bullets. Her brother with the walls of his home now toppling in the raging fire, appeared at a doorway only to be shot down.

A little sketch on civilization in America in the year of our Lord, 1936

Bodies Carved for Souvenirs

It would appear to all normal persons that with death would come the end of the episode. But not so here. Impatiently the mob waited hours for the embers of the house to cool. Then, like a pack of maniacs the killers rushed in and chopped up the two bodies for souvenirs to carry home. Even pieces of bone were carried away. If the tradition of American lynchers was faithfully followed, there reposes now on the mantlepieces of many a Virginia home a bit of flesh or a bone preserved in a jar of alcohol to remind children and grandchildren of the indomitable courage of a brother, father or son of the family who battled to the death to prevent two Negroes from overcoming 5,000 white Virginians.

If one has a fancy for words, this killing was not a lynching. It was sport—sport on a grand scale. Hunting 'possum compared to this is tiddlewinks. Beside it fox-hunting, as practised by the F. F. Vs., pales into a child's game. Here were a man and a woman cooped up in a frame house and all one had to do was shoot. All rules were off. Anything went.

There was a slight flaw in the set-up, however. The man and woman had arms and they were not afraid to shoot. They had killed a sheriff and wounded five others. The leaders of the five thousand looked about and took counsel together. They had numbers. They had machine guns. They had sulphur bombs. They had tear gas bombs. But the two in the house had rifles, shotguns and perhaps a pistol or two. Not so good. Not half as good as one lone Negro with nothing but his bare hands, easily dangled at the end of a rope by two or three hundred men; his swaying body a snap target for dozens of guns in the mob. A hanging, manacled Negro cannot shoot back. No, this was a different proposition.

So, off went a request to the United States Marine Corps at Quantico, Va., for a few squads of Leathernecks, a few tanks and a few of Uncle Sam's machine guns. (And how those Marines would have loved to have gone!) You see, gentle reader, the federal government must *never* interfere with the citizens of a soverign state who wish to stage lynchings, but it is all right for the soverign states to call on United States troops when some Negro is crazy enough not to want to be lynched. What the hell is the government for, anyway?

This was laying it on a bit thick, however, not for the Marines, but for the government, and therefore the request was turned down. The 5,000 were left to shift for themselves. They fell back and waited for darkness. Under the helpful—and healthful—cover of night the torch was tossed and then it was only a matter of time before the famed G-Men had to take a back seat for real killers.

The story goes that one member of the mob was a 12-year-old boy armed with a .22 calibre rifle. His small sister is said to have gone among the 5,000 begging ammunition for her valiant kin.

The Old Excuse

The story behind the slaughter at Gordonsville is that William Wales and his sister, living in the caretaker's cottage of a cemetery, had been notified to move. For some reason not stated by them or their murderers, they chose not to move. It is reported that the two patroled their yard with firearms to balk eviction. With such determined opposition, the local whites were forced to fall back upon what they are pleased to call strategy. This proved to be the time-worn device of dragging some white woman into the quarrel and charging Wales with threatening her.

We have no knowledge of whether Wales threatened to kill a white woman who remonstrated with him about remaining in the house. Wales is dead. His sister is dead. In the face of machine guns, bombs, arson and the carving of human flesh, the colored people in the vicinity who might know something are sensibly mute. We do know that the trick of involving a white woman with a Negro in some manner is an old one, trotted out time and time again as a preliminary to a lynching.

In May, 1930, George Hughes was working on a farm near Sherman, Tex. He complained to his white farm boss that his wages were short the agreed amount. By nightfall Hughes was in

jail charged with "attempted rape" of the farm boss's wife. By the next morning Hughes was a roasted corpse in the steel vault of the courthouse, where he had been placed for "safekeeping" from a mob which halted at nothing—not even the burning down of the courthouse.

There are dozens of other similar stories. It is an old trick, this white woman business. Maybe it was true at Gordonsville, maybe . . .

Anyway the sheriff swore out a warrant charging Wales with lunacy. (As was stated above, any Negro in the South who talks back to white people or who wants to fight white people is regarded as a lunatic). When the sheriff appeared to serve the warrant he was shot and killed.

That set the stage. Here was a Negro who would not "act right." Furthermore he had killed a sheriff—a white man. The lid was off. It was a free-for-all. Anybody could do anything. The white race must be vindicated. White supremacy must be maintained. The ordained of God must not be challenged. The Negro must be kept in the place the Lord made for him. So the five thousand against two. So the machine guns against shotguns. So the carving of bloody, roasted flesh.

But William Wales did kill a sheriff, did he not? Are the colored people for law and order? Does THE CRISIS mean to imply by this article that its policy is to defend colored people who kill sheriffs?

The answer is that colored people have to be for law and order even though the law has given them little protection. They are a relatively helpless minority. They have to place their reliance in the law which the powerful majority has made. But that does not mean that they necessarily approve of the law or the way it is administered, or of the people who administer it. All too infrequently they express their disapproval and resentment in a forthright manner. They have good cause to resort to direct action. It is a marvel of the age that they have been so meek and mild. They know the law is stacked against all poor people, and especially against Negroes. Yet they turn to it, sensing with that insight that has enabled them to survive in a hostile land, that they as a group are not in a position to change the law by democratic means or defy it with arms.

System Killed the Sheriff

William Wales had had his fill of white people and their ways as expressed around Gordonsville. He probably decided that he did not intend to stand any more from the system set up and maintained to exploit, humiliate and crush him. No one knows now the workings of his mind. He probably felt that in this matter he was right and that he was not going to "knuckle under" to the white folk no matter what happened. Death was preferable to life as he had been forced to live it.

As Wales looked back upon his sixty years what did he see? He saw courts controlled by whites, responsive to whites, giving verdicts pleasing to whites. He saw his race's children cheated out of the schooling for which their parents paid taxes to the state. He saw separation of the races everywhere, with his having always the little end of the deal. He saw jobs, health, opportunity, prestige, family life and success denied upon the flimsy excuse of skin color. He saw his people hanged, roasted and mutilated by mobs while legislators called points of order and an aspirant to the Presidency fiddled with clauses, phrases, periods and commas in the so-called Bill of Rights. All about him were restriction and frustration. The people who wanted him and his sister evicted, the sheriff who came to serve him with a warrant, outlining another of the white man's "crimes," epitomized the system which closed in always about him and his.

The system killed that sheriff. Wales was the agent. Exploitation brings about its own destruction. The system is killing the white people around Gordonsville, around the thousand Gordonsvilles in this country. The army of 5,000, foaming at the mouth, cursing and pot-shotting at two old people, the army which saw nothing unusual in calling for government troops to carry out its desires—that army is being killed. Its members already are half-dead. The dancing firelight from the burning cottage revealed the decay eating away at the system Wales thought to kill with rifle bullets.

Some white people, some, even in Virginia, are shamed by Gordonsville. They know there is more to the story than the killing of a sheriff and the destruction of a "crazy Negro."

Yes, THE CRISIS defends William and Cora Wales. We think we understand them. What is more important, we think we know the real criminals in these situations everywhere. Crazy? Wales was not crazy. The two sane people in all that array were in the house. It was the five thousand outside who were mad.

Returns From Tour

Cleota Collins of Cleveland, has returned from a tour of twelve song recitals in colleges and high schools in the central south.

25th Infantry Honors William Pickens

On April 7 the 25th Infantry stationed at Fort Huachuca, Ariz., passed in review in honor of the visit of Dean William Pickens, director of branches of the N.A.A.C.P., who is on a western tour.

According to a Negro non-commissioned officer, who has been in the army for 30 years, it was the first parade he had ever taken part in honoring a visiting colored civilian. Dean Pickens stood beside Commanding Officers Col. John F. Franklin of Tennessee: and the second in command, Col. M. G. Farris of Alabama, and Chaplain Louis A. Carter who had called the attention of the commanding officers to the visit of Mr. Pickens. The commanding officers extended every courtesy to the visitor and seemed to take genuine pleasure in staging the parade in his honor. Col. Franklin is a great favorite with the men and is known among them privately as "Honest John."

After the parade the 1,013 men and their officers, white and colored, stacked arms and marched to the Post theatre where an address was given by Mr. Pickens on colored soldiers and the general work of the N.A.A.C.P. Col. Franklin presided and introduced Dean Pickens. Chaplain Carter, at the suggestion of the commanding officer, is to have charge of recruiting members of the N.A.A.C.P. from among the men at their next pay day. Col. Franklin and several other officers took out memberships in the Association. At night there was a dance given by the regiment and the next morning before continuing his journey to the Pacific coast, Mr. Pickens spoke briefly to the women of the fort in the Post theatre, since all available space had been taken the day before by the men and officers.

Adviser on Project

Sterling A. Brown, member of the faculty at Howard University and of the board of directors of the NAACP, has been named as adviser on the Negro material which is being assembled for the American Guide, which is being completed by the federal writer's project of the WPA.

Why Teach Our Hearts to Wait

By MARGARET ADELAIDE SHAW

Dear love why teach our hearts to wait
When they may well be satisfied?
The early hours will soon be late.
The zest for living will have died.
Now let our hearts in oneness beat
Be one in gladness, one in pain
For youthful love is very sweet
And we shall not be young again.

Timid Negro Students!

By Karl E. Downs

Repression does not account for all the timidity of Negro college students, declares this writer, and he calls for courage in facing social and racial problems

LANGSTON HUGHES, writing in THE CRISIS, August 1934, made a positive affirmation in his article, "Cowards from the Colleges!" The article, however, was only fragmentary. His remarks were directed at only a part of the picture. They did not emphasize the deplorable timidity prevalent among Negro students as a result of their own faint-heartedness. The administrations, faculties, trustees and donors of Negro institutions have not been the only contributors to the "cowardice from the colleges." A large share of this responsibility must be attributed to the flimsy character of many Negro students. The "makers of history" and saviors of society have been those who in the face of need went contrary to the "grain" regardless of the sacrifice. Force, pressure, threats and the like are tests of true courage. Entirely too many Negro students do not possess these elements of stamina with which they confront their difficult situations. Instead of using these elements of true courage the Negro student generally becomes intimidated by them.

Colleges and universities have been the breeding places for many of the great social and religious movements of practically all generations. We should not, however, become deluded in our thoughts that environment alone is responsible for this. Progress has come through the contributions of personalities who have used this environment advantageously, personalities born of courage, steeped in conviction and abhorrent of timidity.

A down-trodden race, crushed by hardships of severity, looks ardently for its salvation to come from its best prepared men and women. The contemporary Negro students cannot hope to make any contribution to this cause unless they shake from their shoulders the shackles of timidity which have grown into their lives as a result of slavery's influences.

The Danger Point

The grave danger of this evil lies beyond such "namby pamby" attempts as those merely to create a strike for better food or social privileges; to stage a walk-out for a holiday; or to form a mass revolt against the young men teachers for courting the beautiful girls, which are common occurrences in the collegiate environments. It is when we see this tendency penetrate into the social environment of students as they become adjusted to the world, that we need to shake with fright. The American student interracial situation furnishes a good study for this trend.

Racial adjustment must be made through fearless, rational, comprehensive and cooperative ventures of both the Negro and white students. Fearful, illogical, antagonistic quests have often been the greatest barriers for student interracial cooperation. Some few years ago the Negro student faced this problem with a negative approach. All interracial relationships were discounted by most of the students as being merely an occasion for the white student to study the Negro and use this research in classroom discussions and in the writing of books. Ere long this belief was proved fallacious and the Negro students began to realize that a surprising number of white students were sincere in their courageous quests to better relationships between the races. Not all of these conditions have become as yet ideal, but many are earnest endeavors to eradicate the evil of racial injustice.

Students stage demonstration

Timidity in a New Expression

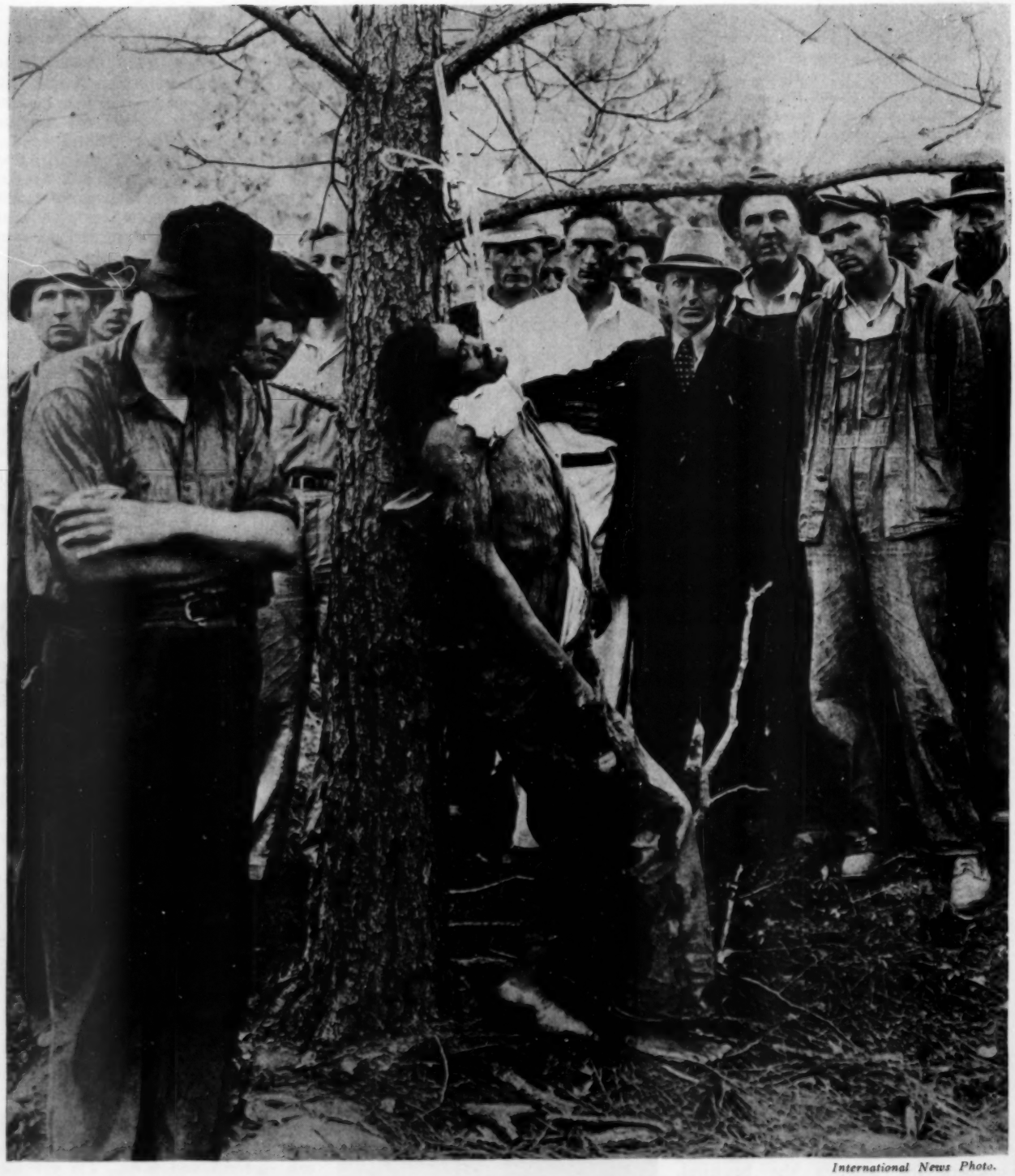
With this confidence of the white student's sincerity by the Negro student, there has also come a new expression of timidity. While there is no longer the fear of the white students' lack of sincerity, there is the fear that the Negro student will become too humble in his eager desires to maintain this relationship. This trend has been evident in the recent national conferences of student groups. Especially was it evident in the Twelfth Quadrennial of the S. V. M. The deep regret of this trend is that it is usually advocated by some deluded Negro student or group of students who are made to feel that they are exceptional and that if all other Negro students were as they, the racial problem would be solved. This group becomes convinced that they are making rapid strides of advancement. They readily feel that racial equality is already recognized. They become over-enthusiastic and ultra-cautious lest they make a slip and the dream of racial equality will fade away. To this group *racial pride* must even be sacrificed so that they can gain the profits which appear so alluring. Members of this group thus become ultra-selfish and after they have attained personal exaltation, they, like many of the whites, feel themselves above the mass of Negroes. It is pathetic that this group suffers so severely from their figments of self-glorification. "They strain at gnats and swallow camels." They bid for personal honor and glorification regardless of the price paid by the race.

A Bid for Honor

An article appearing in the March issue of THE CRISIS, 1936, entitled "A Pilgrimage With Mr. Jim Crow" is a good illustration of an ego-centric, deluded Negro student of the above type. His article which has several apparent strains of fiction, indicates a strong bid on his part for self-glorification. He plays himself up to be the hero that his white friends have acclaimed him. He then scorns his people of color who were beneath him in cultural and intellectual standing as they peered at him in his foolish attempts to prove his superiority by breaking through southern customs and laws. He ridicules the common folk of his race because they could not appreciate his "northern training." He glories in his unique

(*Continued on page* 187)

Mobs Act, While —



International News Photo.

This is a picture of the lynching of Lint Shaw, killed by a mob near Royston, Ga., April 28, 1936, eight hours before he was scheduled to go on trial on a charge of attempted assault. There was another lynching in Georgia on April 29, 1936 and still another in Arkansas on May 3, 1936

U. S. Senators Talk:

PREVENTION OF LYNCHING

EXTRACT FROM CONGRESSIONAL RECORD

OF

May 12, 1936

The bill (S. 24) to assure to persons within the jurisdiction of every State the equal protection of the laws by discouraging, preventing, and punishing the crime of lynching was announced as next in order.

Mr. McKELLAR (of Tennessee, and other Senators). Let that bill go over.

Mr. COPELAND (of New York). Mr. President, I wish the Senators would withhold their objections for a moment until I may say a word.

Mr. McKELLAR. I withhold the objection.

Mr. COPELAND. I think this bill, the anti-lynching bill, ought at some time to have a vote of the Senate. Regardless of what its fate may be, it is only right, as I view the matter, that there should be an opportunity to vote upon it.

From my State I have insistent demands that something be done regarding this bill. Regardless of how I may feel about it personally, I think it is only right that before the end of the session there shall be an opportunity to have a vote on a matter so important as this.

Mr. LEWIS (of Illinois). Mr. President, may I be pardoned if I ask the Senator from New York whether it would not be appropriate at least that some action be taken looking to setting a special time for the consideration of the bill?

Mr. SMITH (of South Carolina). No.

Mr. McKELLAR. Let the bill go over.

Mr. KING (of Utah). Over.

Mr. LEWIS. Mr. President, I am propounding a query.

Mr. COPELAND. I hope Senators will bear with me a moment until I answer the Senator from Illinois. I think it would be wise to have the bill made a special order.

Mr. ROBINSON (of Arkansas). Mr. President, this bill was brought forward during the last session, and was discussed for a great many days. I am satisfied that it would not be practicable to take it up again during the present session.

The PRESIDENT pro tempore. Objection having been made, the bill will be passed over.

Latin America Turns to the Negro

By Richard Pattee

THE fact that both in Europe and the United States there has been a veritable florescence of Negro letters and arts and an ever increasing enthusiasm for things African, tends to obscure the reality that south of the United States a no less remarkable renaissance is taking place. The Negro is coming rapidly into his own, not so much in a political and social way, for these questions are strikingly different in Hispanic America, but in the more important and certainly more vital cultural sense. This reference is not merely to the greater emergence of the Negro as an element in the national life of several American republics, but to the attention being given to a serious approach to the role of the Negro in the evolution of Hispanic American life. We need take for a demonstration of this reality only a few of the nations in which these currents are evident.

The West Indies are, of course, in the vanguard of all such movements. Aside from the essentially Negro republic of Haiti, the West Indian nations of Cuba, the Dominican Republic and Puerto Rico are profoundly influenced by the presence of a strong Negro element mixed from the days of Spanish rule with the white Iberian conquerors. While recognized as an indisputable factor of enormous significance in the social and political structure of these states, a marked degree of relegation has distinguished the position of the Negro. Not that they have been mere spectators in the march of these West Indian peoples toward greater political progress, but there has prevailed a very tangible reticence or even refusal to accept as normal and inevitable the full participation of the African in the body politic.

Cuba Turns to Negro

There has developed in Cuba a literal wave of enthusiasm for things Negro. Outstanding among the Cuban intellectuals who have contributed extraordinarily to this necessary revaluation of the Negro influence is Dr. Fernando Ortiz of La Habana, a distinguished man of letters and a lawyer, whose fame rests in large part on his scholarly labors in the field of Afro-Cuban folklore, music and superstition. The Cuban Negro is a no inconsiderable element in the total population of some four millions. Certain provinces, especially those in the East, have received of late strong influxes of Jamaicans and Haitians, contributing to an increase of

The islands and continental nations south of the United States are beginning to give serious attention to the culture and place of the Negro in the national life, says Dr. Pattee

the total number of pure blacks or mixed bloods. This condition, which has affected the economics of the republic above all, is no less interesting from the cultural angle. The Negro is an integral part of the Cuban nationality. One needs but recall the achievements of General Maceo, the mulatto chieftain in the arduous war for Cuban liberation. The Negro is definitely and thoroughly linked up with the forging of anything like a national Cuban consciousness.

Dr. Ortiz has produced a bibliography that is at once rich and discriminating. As long ago as 1905, he published a study of criminality among the Negroes of Cuba. This study responded to an interest in questions of criminal anthropology and was issued in the Italian review, the *Archivio di Psichiatria*. It was followed by an investigation of suicide among Cuban Negroes and criminal superstitions among the same racial group. The listing of all that Dr. Ortiz has published on or concerning the Negro would be impossible. His productiveness is really astounding and its excellence has placed him in the front rank of those who bring a scholarly and dispassionate attitude to the study of these complex questions of folk superstition, magic and voodoo. Suffice it to say that Fernando Ortiz has cleared away a vast amount of rubbish and misconception, and has clarified the significance and origin of innumerable peculiarities of the Negro in the new world.

Slavery and magic have given him the basis for two very fundamental works bearing the titles: *Hampa Afro-Cubana, Los Negroes brujos* and *Hampa Afro-Cubana, Los Negroes esclavos*. Of outstanding merit from the philological point of view is the work *Glosario de Afronegrismos*, a splendid monument of erudition, containing a wealth of linguistic material on the vocabulary and speech peculiarities of the Cuban Negro. Dr. Ortiz is engaged at the moment in the publication of a study of musical instruments in use among the Negroes of Cuba and a critical interpretation of the modern poetry of Cuba which has employed the African motif. This, incidentally, has assumed a first importance in the Negro renaissance in the West Indies. A whole *genre* has been created around the Negro; a school of poetical expression that has long since transcended the frontiers of the island and has made an appeal in numerous other parts of the Spanish speaking world. The Negro theme has given rise to the new appreciation of the potential role that the African element can play in the molding of the national culture. To be sure, these initial stages have displayed perhaps a too excessive emphasis on a purely mythical and intellectual sort of Negro—the Emperor Jones type, with a wealth of atmosphere, but not much realism. This is undoubtedly the most serious criticism that can be leveled against this trend—that it elevates the Negro to an unreal plane and does not attack those positive social complexities that constitute the essence of the Negro problem. However, the tendency is not an unhappy one—for it reveals the rich heritage possessed by the Spanish speaking Negro, and especially the fund of poetical possibility that lies latent and untouched in his consciousness. Only of recent date, a remarkable Cuban declamer of Negro blood, Eusebia Cosme, has won wide approval in Puerto Rico, with her presentation of poetry inspired in the Negro theme. Cuba is first in this movement and so far Fernando Ortiz is the most distinguished and scholarly of those who interest themselves in these matters.

Haiti Reflects France

To write of Haiti is, of course, to deal with the only Negro republic in this hemisphere. Quite naturally one would expect to find the realistic approach accentuated in Haiti above all other countries. There is reason to conclude, however, that more often than not, Haitian intellectuality has been more a vague imitation of France than anything that can be dubbed truly and recognizably autochthonous. Haitian thought, with very few exceptions, has reflected that of France. Michelet called it, epigrammatically enough, a *coin noir de France*. Lespinasse, a Haitian, spoke of his country as *la France noire*. This over-emphasis on the spiritual ties that bind Haiti to the former mother country has tended to make the Haitian rather a Frenchman who is black, than a Negro who employs as his vehicle of thought the French tongue. This difference has become so manifest at times

that Haitian literature was indistinguishable from French.

A profound change came with the publication in 1928 of the work of Dr. Price Mars, *Ainsi parla l'Oncle*. This study of Haitian folklore and origins stimulated unbelievably the reaction toward things African. There was likely to be a too violent and immediate reaction. There were those who believed that even French should be suppressed in favor of Haitian creole. It was a frenzy of nationalism which did not seriously nor permanently affect the national intellectual life. Dr. Mars is today undoubtedly the most eminent Haitian scholar in the field of folklore and ethnography. For some thirty years he has studied the problem of voodoo, with a scientific-mindedness unequalled by any other investigator, white or colored. His masterpiece is the work just mentioned which created in Haiti a feeling of proximity to and admiration for the cultural heritage that had come down from Africa. The vague uneasiness and often ill concealed reluctance to acknowledge the indebtedness of Haiti to Africa was removed with the publication of this work.

Younger Haitians Changing

A small school of thought grew up around Dr. Mars. Many of the younger generation became decidedly Africa-minded. Poetry and prose developed on the African theme, and some of the dependence on French models and forms was abandoned. This re-orientation was undoubtedly healthy. Some evidence of it is still to be seen. Only recently Maurice Casseus of Port-au-Prince published a novel, *Viejo,* which is purely Haitian in inspiration. The foreword is from the pen of Dr. Mars, incidentally. It is a proletarian novel, if one wishes, dealing with the complexities that confront the Haitian of today with this background: French veneer and the reality of a nation going through an economic and political crisis of the first magnitude, emphasized and intensified by the long years of the American occupation.

There is to be found in Haiti a broader feeling for Negro culture in other countries. Men like Dantes Bellegarde, who made such excellent connections in the United States during his period as resident minister, aroused a permanent sentiment of interest in the work being done by American Negroes. Little by little within the West Indies there is a breaking down of the mutual isolation within which the Negro intellectuals have lived. There is still, however, a long road to travel before anything like a *rapprochement* takes place.

Before closing these few observations on Haiti, another interesting phase of her intellectual growth is the attention to the creole language. For the past few months the review *Le Temps* of Port-au-Prince has been publishing a fascinating series of studies of the creole tongue. This work was contributed by Jules Faine, a Haitian long interested in business and one time consul at Colon, Panama. The creole language of Haiti is revealed in this study as much more than a mere patois of degenerated French, but as a full-fledged language, possessing all the properties and qualities of a vernacular. Mr. Faine promises to publish very shortly a volume of some extent in which creole is studied scientifically and exhaustively. Such a work will do much toward giving the Haitian people a balanced and clear comprehension of its own place and position in the western world. Negro Haiti has an undeniable mission in this hemisphere. She stands first among the peoples of Hispanic America in winning independence. Her brilliant and moving struggle against slavery and re-enslavement has given her the right to a high place among the nations which guard as a precious heritage, freedom of the mind and of the body. May this place be kept by a serene and healthy appreciation of the influence the nation can exert on behalf of the race, whose three million representatives constitute her population.

In Puerto Rico only a beginning has been made toward the evaluation of the Negro. As yet there is an artificial refusal to absorb into the cultural reality of the country this primary factor. In the field of pure literature something has been done. Two outstanding men of letters, both poets, Llorens Torres and Palés Matos have gone far in stimulating admiration for and love of the Negro *genre* in verse. Palés Matos has won an extraordinary popularity for his typically West Indian and Puerto Rican Negro compositions. Both men are white, but have contributed to the creation of a feeling for the Negro, even if a more serious and solid approach is still lacking.

Brazil Leads on Continent

The South American continental nation where much work of value is being done is Brazil. One Brazilian writer, Dr. Arthur Ramos, in the preface of his work *O Negro Brasileiro,* suggests that Brazil ranks among the first nations of the new world in the number of Negroes in the total population. With the United States leading, the estimate for Brazil is nearly 6,000,000 and if one includes these of mixed blood the number would reach perhaps forty per cent of the entire Brazilian population, which is close on to forty millions. This would be conclusive enough evidence that for the Brazilian ethnologist and folklorist the Negro element is of enormous importance.

Several of these Brazilians are thoroughly acquainted with the Negro question elsewhere, especially in the United States. Nothing is more suggestive of this fact than the quotation in the work of Dr. Ramos from Langston Hughes with his "I, too, sing America, I am the darker brother," etc. Dr. Arthur Ramos is a Brazilian specialist, connected at the present with the Institute of Educational Research in Rio de Janeiro. His approach in his general work called *O Negro Brasileiro* is religious and psychoanalytical. A long introduction to this book focuses the problem, analyzes the main aspects and then takes up questions of religion and fetichism among the Negroes of Brazil, especially in the state of Bahia. A vast amount of extremely interesting data is accumulated concerning popular religious practices and the survival in Brazil of forms of animism with origins in Africa. The same author has published a second work that is in reality a complement to the first, called *O Folklore Negro de Brasil.* This is strictly a study of folk tales, legends and the like with an attempt to trace their origins and evolution.

In addition to these two excellent studies of a general nature there is much linguistic work being done in Brazil. Professor Jacques Raimundo of the Colegio de Pedro II of Rio de Janeiro published in 1933 his *O elemento afro-Negro na lingua portuguesa.* This modest treatise is really a short grammatical sketch of African influences on modern Portuguese and is followed by a fairly extensive vocabulary of African words current in Portuguese. A somewhat similar work, perhaps more ambitious, is that of Renato Mendonca, called *A influencia africana no portugues do Brasil.* This volume deals with the following interesting aspects of the Brazilian Negro—African ethnography, the slave trade, African peoples taken to Brazil, African languages and their classification, folklore and the Negro in Brazilian literature. No more complete and adequate survey of the Negro in Brazilian life exists in readily available form.

This brief sketch will suggest the interest that is daily more manifest in the Spanish, French and Portuguese speaking world concerning the Negro as a factor in their national lives. This recognition in itself is a healthy and necessary sign. Fortunately the tendency is for increased amalgamation, although friction does persist and artificial barriers still create a false position for both white and Negro in countries where racial purity is a pure myth.

Workers Go to School

By Eleanor G. Coit

THE visitor from the United States had been asked to speak before the student body of a workers' school in Denmark. The talk had dealt with current economic problems in this country, and after the speech, questions came thick and fast. "Why is the labor movement in the United States so slow in developing?" "Why is the labor movement not interested in a Labor Party?" "What is the status of the Negro worker in the United States?" "Are Negro workers denied certain privileges held by white workers?"

The complexity of experience and background within the ranks of labor in this country is difficult for the average European worker to understand. In Denmark or Sweden or England the backgrounds of those who make up the labor movement are to a large extent similar. Members of the labor movement are a like minded group, who, although they do not necessarily agree in politics, have some experience in working together. Out of their common heritage they have built a labor movement which has recognition and power.

In the United States, in contrast to these countries, perhaps the most outstanding characteristic of "labor" is the diversity of experience of the workers. Labor in this country includes all nationalities, Negro and white workers, English-speaking and non-English-speaking workers. This variety of background was emphasized for the visitor from the United States by a conversation with a representative of a large union in one of the countries visited. The trade to which this union representative belonged is an important one in this country also—the clothing trade. The union officer apologized for not speaking English more fluently. He had lived in Chicago ten years, he said, but had lived so much with his own national group, that he had not learned much English. It flashed through the mind of the visitor that here was an answer to the question so often put to her, "Why has the organization of workers in the United States proceeded so slowly?"

Development in Sweden

There are certain characteristics of the workers' movement abroad which throw into relief the importance of the recently awakened interest in education on the part of labor in this country. The workers' education movement

Movements for the education of workers should have the close attention of colored Americans, since practically all of them are of the working class

abroad is an old movement and of recognized strength. In Sweden, where approximately seventy-five per cent of the workers are organized, their educational movement had important beginnings after the strike of 1909, when the outcome of the general strike was unsuccessful for labor. One of the results of this defeat was labor's determination to secure further power and give basis for their efforts through a wide educational program. Today in Sweden the labor movement "goes to school" through the classes, lectures, libraries and manifold activities of the Workers' Education Association.

In large cities, such as Gothenburg and Stockholm, there are centers for these activities, with paid secretaries and classes organized in a wide range of subjects. In the smaller town of Västeros—where large electrical machinery works are located—the workers have, as a branch of the Workers' Education Association, a center of their own known as Arösgården which serves as a community center and where on the night of the call by this visitor, they were studying English, literature, economics, Swedish and the labor movement. As you enter the community house in Sandviken—a small steel town—you see a poster describing the activities of the Workers' Education Association and follow it to the meeting place of the classes. Trade union education committees, Cooperatives and other workers' groups, all over Sweden, avail themselves of resources of the Workers' Education organization.

If one is to understand the strength of workers' education in relation to the labor movement in Sweden, however, one must visit the workers' folk high school known as Brunnsvik. Here workers from the labor movement come throughout the entire year. In the winter, one hundred workers assemble for six months to study both economic problems and more general cultural subjects. The summer activities perhaps better describe the more direct use of the school by the labor movement. Institutes are held by the Textile Workers' Union, the Clothing Workers' Union, the Typographical Workers' Union, and many others, where the current interests of these unions form the basis of study and discussion. The Federation of Labor (or Landsorganizationen) holds a three months' school where fifty Swedish workers prepare for further activity in their labor groups. At the same time the Workers' Education Association conducts at Brunnsvik courses of more general interest on politics, the labor movement, literature, psychology.

"Do you find the workers' education activities useful in the progress of the labor movement?" the writer asked. An official of the Workers' Education Association, thinking in terms of the long range march of labor, answered, "Yes, after all these years, workers' education has had time to begin to count. The students from these schools are in the Cabinet, teaching workers' classes, taking responsibilities in politics and trade unions."

"What does workers' education do for the labor movement?" The chairman of the educational committee of the Woodworkers' Union, thinking in immediate terms, replied, "We send our leaders to workers' schools to prepare them for work on educational committees, officerships and rank and file activity—work which they carry out more effectively as a result of their study."

In the United States it is more difficult to describe the workers' education activities briefly and concisely. The work is carried on by many different groups and is less highly organized. During recent months there has been an extension of activities in this field. The program of the Affiliated Schools for Workers, a national workers' education enterprise, illustrates various types of service demanded by workers' groups.

Summer Schools in United States

Workers in the United States are also interested in going to school. In the summer they take time away from work to attend the resident schools conducted in connection with the Affiliated Schools. Different sections of the country have different problems and the schools are planned to meet the specfic interests of various sections. In the Middle West last summer, forty-six students attended the Wisconsin school, the majority of whom were active trade unionists. New

(*Continued on page* 178)

Editorials

Jim Crow for Jesus

WE suppose it was inevitable that the Methodist Episcopal church, in seeking a plan whereby all Methodists in this country might be united in one church, would eventually devise a scheme calling for the separation of the Negro Methodists from the rest of the followers of John Wesley. The general conference, meeting in Columbus, O., during May, has approved such a plan and waits now only upon the acceptance of it by the Methodists of the South in 1938. That they will accept it is a foregone conclusion since the disposition made of the Negro Methodists is in accord with all southern traditions.

It is easy to become bitter about this matter, but THE CRISIS chooses not to do so. We are opposed to the segregation embodied in the unification plan despite the arguments advanced for it. These arguments are always the same and their value shrinks to exactly nothing when placed along side the one indisputable fact, proved again and again by all the history we have, namely: that separation *by statute* according to such superficialities as skin color always results in an inferior status for the minority group and remains in force *virtually forever*.

We do not need to cite the numerous examples of this. The segregated public school is the outstanding one. The segregated railroad coach is another. They are never equal and they are as permanent, seemingly, as the pyramids. It does not take long for the majority group to adopt the belief that because of these laws it has a sort of divine right to certain privileges which no other group may share. Witness the fierceness with which southern states are fighting the efforts of Negroes to secure equal educational advantages, the brazen advance of the theory that these public colleges are really private white institutions where the Negro has no "right" to "thrust" himself!

Come now the disciples of the lowly Nazarene with their separation law. If Methodist Negroes would see Jesus they must come in a separate door, just as they enter and leave the Atlanta, Ga., railway terminal by a "colored entrance." One of the heroes of this writer is a white minister whose name has not been saved for posterity. He was ministering to a fairly prosperous church in Detroit. When he sought to take Negroes in as members of his flock, his board of trustees objected and he forthwith resigned, saying, if we remember correctly, something to the effect that Jesus as he knew Him did not believe in Jim Crow. We don't know as much about Jesus as that resolute disciple did, but we don't think Jesus could be in favor of Jim Crow, either. But His views on the subject apparently do not have much weight with the Methodists.

Still Unfinished

WE would take no just credit from the famed G-Men for their remarkable record in solving kidnapings and bringing the culprits to justice. It has been said they have now, with the capture of Thomas H. Robinson, Jr., a perfect record of 62 solutions out of 62 crimes. But we dissent. There have been *sixty-three* kidnapings. So far as we know, the G-Men under J. Edgar Hoover, have not even made any preliminary inquiries on the 63rd kidnaping.

Early in the morning of October 26, 1934, a black man by the name of Claude Neal was taken from the jail at Brewton, Ala., by a mob, hustled into a motor caravan, driven 200 miles *across the state line* to Marianna, Fla., brutally tortured for hours, and finally killed about ten o'clock that night. The Associated Press reported that a radio station at Dothan, Ala., flashed a news broadcast in the morning telling where and when the lynching would take place. New York papers in their noon editions carried information about the lynching-to-be. Morning and afternoon papers in the South carried such headlines as "Crowd Flocks to Lynching Bee."

Only official Washington, apparently, was unaware that an interstate kidnaping and lynching was taking place in a bold, leisurely fashion. Nary a peep from Mr. Hoover, No. 1 G-Man. Mr. Homer S. Cummings, the august United States attorney-general, did unbutton his tight Yankee lips to say to reporters that his department would do nothing. Previously Mr. Cummings had declared he "wasn't interested" in lynching.

So there is one for the G-Men. They can wipe their slate clean if they will. The kidnapers of Claude Neal did not run away. The government will not need airplanes to speed them back to the scene of the crime. The law is clear on interstate kidnapings where the victim is held for "ransom, reward or otherwise." If violence is used on the victim, the penalty is death. But perhaps Mr. Cummings and Mr. Hoover do not consider that the phrase "or otherwise" covers such a trivial thing as a man's life. What about it, gentlemen?

The Nation's Loss

THE announcement of Senator Edward P. Costigan of Colorado that he will retire from the Senate means that the nation will suffer a major loss. Senator Costigan is one of those rarities in American political life—a man absolutely devoted to the interests of the people above every partisan consideration. He is a great humanitarian, a man genuinely moved by the plight of the people, a statesman who considers it his first and greatest duty to serve them.

In his progressive efforts throughout a most useful public career, it was but natural that the predicament of the Negro citizens of this country should receive his attention. His joint sponsorship of the Costigan-Wagner federal anti-lynching bill and his tireless work for its passage exhibit only one specific side of his interest in colored Americans. He is too big a man and too broad in his approach to human problems to set the Negro, or lynching, apart as separate problems. He is for the raising of the level of living for all men, for the equitable distribution of all the rights and privileges of citizenship without discrimination, for the guaranteeing of equality of opportunity to all. As he has fought for these objectives he has fought for the Negro, and even without the anti-lynching bill colored people would be indebted to him as are other large underprivileged groups. With regret THE CRISIS notes his decision to retire; but with deepest appreciation in behalf of colored people we salute him as a scholar, a courtly gentleman, and a valiant, crusading public servant.

Support This Bill

AMONG the bills in Congress which ought to have the support of colored people is the important H.R. 10587, which provides for the substitution of fingerprinting for the photographs now used in the civil service. The bill, introduced by Congressman Arthur W. Mitchell, should be urged for passage by every colored person and friend of fair play. Photographs have made it easy for prejudice to dictate in civil service jobs. Write your congressmen.

Workers' Schools

(*Continued from page 176*)

members of trade unions in the South, as well as unorganized workers, had an opportunity to study at the Southern summer school. Industrial workers from the East availed themselves of the opportunities of the Bryn Mawr summer school. White collar workers came together from all over the country to the Summer School for Office Workers.

In contrast to a workers' school in Sweden, these workers have a varied background and experience. They are of all nationalities. Negro and white workers are among the students, and the trade unionists represent newly organized industrial unions as well as older craft unions. They form dramatic and interesting groups of students, but not like-minded ones.

These workers return home from the summer schools eager to interest other workers in this opportunity for study which they have enjoyed at one of the summer schools. One student in trying to describe the meaning of the summer school for him said, "No one brilliant solution came, but out of that chaos I am getting something. Not one clearly defined path to the workers' goal, but a resultant of the thousand lines of force, which some day will accomplish our purpose."

This concern has to a large extent been responsible for organizing other workers into study groups. The awakened interest in the labor movement during recent months has also stimulated interest in study, and discussion groups are being formed all over the country. As in Sweden, the interest results in many types of activity. Dramatic groups are organized where workers attempt not only to present to others their ideas in dramatic form, but also to develop a method for depicting vividly questions of current economic interest. Study groups, lecture series and forums have been set up in many communities. A group of rubber workers in New England has been studying the Social Security Act; textile workers in the South have been interested in problems confronting their own industry; clothing workers in the East and Middle West have put emphasis on questions of labor organization; workers from mass production industries are all asking about the comparative values of craft and industrial unions. Workers everywhere of widely different experiences and ideas are confronted by common economic problems, and are brought together by the necessity to deal with these problems.

The Affiliated Schools, therefore, is called upon, not only to organize summer schools, but also to set up smaller winter schools in many sections of the country. Organizers are sent out to assist in forming study groups, materials are prepared on current topics, conferences are held to stimulate interest and seminars are conducted for teachers. Such are some of the direct services given by this organization.

The Affiliated Schools is but one of the agencies working in this field and is frequently called upon to cooperate with other similar groups. Workers' education is being extended through the educational committees of unions, a number of resident labor colleges, local schools under trade union and political bodies and, more recently, under the government through the Federal Emergency Relief Administration and the Works Progress Administration.

Little Aid From Unions

In comparing workers' education as developed abroad with that in this country a number of important contrasts present themselves. The Scandinavian countries so recently visited by the writer well illustrate tendencies abroad. There the workers' education program is conducted largely under one general organization in each country, while in the United States the activities are still somewhat separated by the differences within the labor movement itself. In the Scandinavian countries, also, the trade union movement carries the major responsibility for the financing of the workers' education movement. Trade unions affiliated with the workers' education bodies are taxed on a per capita basis, as are the workers' political groups, in order to make up the budget necessary for this work. In the United States, on the other hand, the trade union movement has not yet taken wide financial responsibility for such a workers' education program. Individual unions, notably the International Ladies' Garment Workers' Union, maintain an extensive educational program, and central labor bodies have assumed responsibility for local labor colleges. Labor papers, trade union meetings, strike activities, all have educational value, but much of the educational work closely related to the problems of the labor movement and planned as a basis for workers' movements have been instituted through other sources than the organized labor movement and have been supported by individual contributions.

There is another contrast between work in the Scandinavian countries and in the United States. Although the workers' education movement turns for its primary support to the labor movement in the former countries, the governments also assist financially through direct grants to the workers' education bodies and to the workers' folk high schools and through scholarships granted to students. The planning and initiative are in the hands of labor, but the state helps make the educational program possible.

Until the inauguration of the Federal Emergency Relief Administration in the United States there were few examples of labor groups turning to the state for such assistance. The Wisconsin School for Workers, one of the Affiliated Schools, has received financial assistance from the State of Wisconsin, but this is the exception instead of the rule. Workers' education programs have not been supported by the state. Recently an experiment in government support has been made under the Federal Emergency Relief Administration and the Works Progress Administration, not as in Europe where funds have been allocated to voluntary bodies, but with the program administered directly by the government agency.

The final contrast between work in the Scandinavian countries and the United States which has significance for us here is the variation in content and approach. In Sweden and Denmark, where there is both an active trade union movement and an articulate political movement, more emphasis is now being placed in their workers' education on a cultural program. In the United States, where workers' movements are less articulate, the program is still largely focused on economic and social questions as a basis for developing a new dynamic interest in such problems on the part of workers. In the United States today, therefore, as the labor movement grows in strength and purpose, it is essential that a vital workers' education program be conducted as a complement to the organization program of the labor movement.

Educator Honored

John W. Davis, president of West Virginia State College, Institute, West Virginia, was elected as a member of the Commission on Institutions of Higher Education of the North Central Association of Colleges and Secondary Schools at the April meeting of the association in Chicago. President Davis succeeds on the Commission G. N. Carman, the retiring president of Lewis Institute who has served the association in various capacities for forty-one years. The work of the Commission consists of applying accrediting criteria to and improving the educational efforts of member colleges and universities in the association. West Virginia State College has been for ten years a member of the North Central Association of Colleges.

From the Press of the Nation

Editorial of the Month

Lynching Is No Crime

Philadelphia, Pa., *Tribune*

THE big "G" man, J. Edgar Hoover, will get his salary jumped from a mere $9,000 to $10,000 a year. He is an expert catcher of gangsters who rob banks and kidnap children and grown-ups for ransom.

Within a week three men were brutally lynched in the United States of America during the regime of the world's greatest "liberal"—Franklin Delano Roosevelt. His Attorney-General Homer S. Cummings, is the head of the Department of Justice. He has decided, along with his chief, that bank robbery is a worse crime than lynching.

The Bureau of Investigation of the Department of Justice can run down and catch gangsters who have had their faces "lifted," but refuse to catch members of mobs who have their pictures taken while watching their victims squirm with ropes around their necks.

Washington goes "mad" when someone is kidnaped, but only smiles when a man is lynched. The same Congress which refused to pass an anti-lynching bill raises the salary of its chief catcher of criminals because it believes in law and order. Is that not peculiar? Does it not appear that while the Congress wants law enforcement it has no objection to murder by mobs? In other words the Roosevelt Administration and the present Congress have placed their stamp of approval upon lynching.

The decision of the General Conference of the Methodist Episcopal Church held Monday in Columbus, Ohio, for union of their branch with the Methodist Episcopal Church, South, and the Methodist Protestant Church, giving Negro members a jurisdictional conference of their own, is a backward step in organized religions. Regardless of the expediency or desire for unity, when any religious body believing in One God, One Faith and One Church can justify a separation of its members because of race it becomes an agency of Man and not God. . . .—Newark, N. J., *Herald*

Two lynchings last week and one this week indicate that the American beast was only sleeping. Of the victims one was accused of murder and the other two of attempted rape. These charges are all serious enough to have insured punishment had the accusers been willing to trust their evidence to the courts. They did not. They must have doubted its worth and we doubt it. Too many Negroes have been done to death after similar charges, when they refused to be cheated of wages.—*The Call*, Kansas City, Mo.

Discussing the case of Lloyd Gaines, who is suing the University of Missouri, to force that institution to open the door of its law school to him, a white man of this city said, "Is this the first time a Negro has tried to enter the University of Missouri Law School? What have you people been doing all this time—sleeping on your rights?" With this question before them, the Negro participants in the discussion hardly knew what to say. They were loathe to admit that their group has, for all these years, been sleeping on their rights. But, one of the participants in the discussion, said, "we are just beginning to awaken to our rights, and by the eternal, we intend to fight for every right under the law, which any other citizen normally enjoys."

The speaker most assuredly expressed our sentiments on this question and undoubtedly expressed the intent and purpose of the National Association for the Advancement of Colored People. As another evidence of good faith on the part of the N.A.A.C.P., to carry out the above statement, a suit has been filed in the Chancery Court of Shelby County, Tennessee, to compel the University of Tennessee to admit William B. Redmond, II, a Negro, to the school of pharmacy. —St. Louis, Mo. *Argus*.

It will not be long now before Senator Borah realizes that it does not pay to offend the Negro voter, even though he is in the minority.—Cleveland, O., ***Eagle.***

While three Negroes were being lynched in one week in Georgia and Arkansas without molestation from law officers, a brave constable in Jackson, S. C., repulsed with a shot gun three car loads of lion lynchers who had sallied forth to lynch a lion in order to avenge the death of a hill billy who ventured too near the cage of the king of beasts.

Constable D. L. Cherry will doubtless be recommended for a Carnegie medal for his bravery in preventing the lynching of the lion while the sheriffs who practically delivered manacled and helpless Negro prisoners into the hands of lynchers will probably be given testimonials and recommended by their constituents for high public office.

"My Country Tis of Thee."—Richmond, Va., *Planet*.

The lynching of Lint Shaw at Royston, Ga., by 40 "brave" citizens of the Cracker State a few hours before his scheduled trial ought to convince every skeptic, if such there be, that the States cannot and will not stop lynching.

Shaw was accused of having attempted to rape two (?) white girls. Three times the mob sought to get him. Once he was saved by the dramatic plea of a 74-year-old Superior Court judge. Finally the mob got him.

Lynching would be stopped in Royston and everywhere else in Georgia and the South if there was a federal law that would fine the lynch county $10,000 and try and convict the so-called law enforcement officers who permitted Lint Shaw to be taken from that jail and riddled with bullets.

We have no such federal law mainly because colored people were not united as one, spiritually and financially, behind the recent Costigan-Wagner bill.

We cannot afford to wait until the South becomes sufficiently "educated" to stop lynching of its own accord.

It is true that most of the Negroes who are lynched are poor and friendless, and some are occasionally guilty, but as long as one Negro can be deprived of his life without hearing or trial, the life of every other Negro is in danger.—Pittsburgh, Pa., *Courier*.

Dr. Neumann, a Jewish Viennese surgeon, declined to perform a delicate operation on the throat of Adolf Hitler, last week. Hitler sent him an urgent request despite his hatred of Jews. Dr. Neumann refused on the ground that if he failed his reputation would be affected, for the public would say that he killed Hitler because of his persecution of the Jews. Hitler has tumors in his throat. As fast as they are cut off, they grow again. Maybe a smart man like Dr. Neumann could cure Hitler, but he won't.

Isn't it strange that Hitler's Jewish prejudices should thus be slowly choking him to death?—Baltimore *Afro-American*.

The South Awakens

By J. L. LeFlore

ONE of the most encouraging omens of the day was impressively manifested when delegates from several southern states gathered April 24-25-26, to hold a regional conference of N.A.A.C.P. branches, for the purpose of discussing and devising ways and means to combat problems affecting the Black South.

There was no saber rattling, parading of uniforms, the making of mysterious signs and hand grips, which are among the usual incentives to attract our people to distant meetings of any sort. But each person who heeded the call in this instance, did so because it was realized that Negroes must travel the path others have trod, co-ordinate efforts to protect the life, liberty and pursuit of happiness of the intelligentsia and masses alike, with a courageous determination to fight uncompromisingly for justice, and the advancement of more than four millions of black folk within the bounds of Louisiana, Mississippi, Florida, Georgia and Alabama, these states comprising the area in which the first regional organization shall direct its work.

The task of collective action by the branches of this region in attempting to solve problems in common, will in nowise lessen interest in the programs of or support of the national office, in its far-reaching efforts to make conditions better for colored people throughout the nation. On the other hand the entire N.A.A.C.P. should benefit, inasmuch as a regeneration in branch activity in this section is already apparent upon the part of a number of branches heretofore dormant. The regional units are cognizant of the fact that the extent of success to be achieved and prestige gained shall be determined by the support given the central headquarters in New York as well as to their objectives in the South.

The conference, realizing the importance of its undertakings, sought to get to the source of Negro ills at the very beginning of its business sessions. Lynchings, jury service, educational inequalities, voting, travel and transportation discrimination, PWA and WPA jobs, crime, unemployment conditions and Negro business were among the questions considered.

On the closing night of the meeting resolutions were adopted denouncing lynchings and urging enactment of the Costigan-Wagner anti-lynching bill, demanding the right to vote, urging Negro veterans not to squander their bonus money and advocating thrift upon the part of colored people as a group. Other resolutions urged the Christian churches to translate the teachings of Jesus Christ into a militant program of social action to eradicate injustice and prejudice, sounded an appeal for the development of Negro business, but admonished Negro business that it must maintain the same service as other businesses with security and decent wages for employees. Additional resolutions contended for equal educational opportunities, equal jury service, farm ownership and cooperative marketing under scientific farming principles, justice for sharecroppers and tenant farmers, the wiping out of jimcrowism in labor unions with effective organization of colored and white workers together, and the freedom of the Scottsboro boys. The Negro press was commended for publishing and making known to the country the record of Negro achievement while a scorching rebuke was delivered to the "Uncle Tom" type of leadership. In conclusion colored people were urged to give support and encouragement to courageous leadership, white or black, which fights for full citizenship, better living conditions and equal rights for all Americans, irrespective of race.

One of the unique plans of organization will permit only one officer from any one branch, but each branch is entitled to one member on the regional board of directors. This board shall govern the destiny of the body in the assaults which shall be made upon the many evils aiming to perpetuate the denial of political, social and economic justice to loyal, law abiding black citizens.

Charles H. Houston represented the national office, and in delivering the principal address of the conference, stirred Mobile to a new realization of the importance of the N.A.A.C.P.

In the election of officers a spirit of fairness and good will prevailed; B. G. Johnson, president of the Mobile branch was chosen as chairman; Dr. E. W. Taggart of Birmingham, Ala., vice-chairman; Attorney J. E. Perkins of Baton Rouge, La., secretary; Prof. E. L. Brooks of Atlanta, Ga., treasurer; and J. B. LaFourche of New Orleans, La., publicity director.

Each delegate pledged full support to the extensive program which shall be undertaken with the hope of completing the emancipation of colored America. But the Negro public must not forget its duty to stand as a phalanx and, con-

(*Continued on page* 190)

Top row, left to right, Rev. E. A. Williams, Henry Figgers, Bibb G. Johnson, Mobile; J. E. Perkins, H. Horne Higgins, B. J. Stanley, Baton Rouge; E. W. Taggart, Birmingham. Second row, M. J. Jackson, Mobile; J. J. Green, Birmingham; Mrs. Ella M. Dowell, Mrs. Gertrude Williams, Miss Johnnie M. Blount, Mrs. Ella M. Freeman, Mobile; C. H. Myers, Monroe. Third row, Mr. White, R. A. Brown, Mobile; W. W. Wimbush, Clyde Haydell, Baton Rouge; E. Luther Brooks, Atlanta; George Brown, L. L. Mason, M. G. Edmonds, Mobile. Bottom row, Napoleon Rivers, Sr., Mobile; Taylor Burroughs, J. H. LaFourche, New Orleans; Charles H. Houston, New York; J. L. LeFlore, C. E. Powell, George Mason, R. E. L. Eastland, Mobile

Good and Bad Lobbyists

By Elizabeth Eastman

THE people who know very little about a subject are always quite ready to discuss it and write articles very learnedly. I shall be included in this group, no doubt, for as the Washington representative of the National Board of the Y.W.C.A. since 1923 I've only just begun to get a faint glimmering of how to lobby and how not to. But you see, I'm writing an article about it!

To define terms is a good way to begin. The sort of "lobbying" to which I refer is the effort made by representatives of nation-wide groups to promote legislation considered to be in the general interest—the sort of work being done by those who desire to further peace between nations, between racial groups, between labor and capital—peace and justice. Those who labor for better housing, child welfare, education, health and other so-called "good causes." I am of course not competent to speak of the really "bad" lobbyists who do their work in hotel rooms or social clubs or farther still underground. The "front door" lobby is the only one of which we need to think, we of these national groups.

Rushing madly about the corridors of the Senate and House office buildings one sees plenty of people. Nowadays most of them are looking for jobs. This has resulted in a new situation. Office hours and locked doors have had to be provided for the protection of the representatives of the people. After all they are not an employment agency. The desperate tragedy of the workless has brought a terrific pressure for jobs upon Capitol Hill. All this has made the daily task of those of us who are "peoples' lobbyists" even more baffling and difficult than normally.

But just what can be done on Capitol Hill that will have any effect whatever on legislation? Only one thing. We can stimulate the members of our own organizations who live in the districts of these men to express their convictions in writing or by personal calls so that their representative may have some idea what public opinion *in their own districts* backs up the legislation for which we are working. There is no question whatever about the effectiveness of letters from *constituents*. Not a mass of uniform telegrams or letters. These go unread into overflowing waste baskets. But thoughtful letters mean everything. The letters that are *not* written mean defeat very often.

Only as we truly represent a body of opinion can we be effective lobbyists. No matter how persuasive, eloquent, brilliant, you may be, your personal qualities mean nothing unless you have that vista of votes back of you.

It is a great mistake to threaten what we can do or to boast of our powerful millions of members. Let these members get to work at the time and in the manner we advise and things will happen that will speak for themselves.

Only recently everyone wondered what had happened to a certain youthful and very loud-mouthed member of the House. In newspapers, movies, radio speeches, he had had much to say on a certain subject. His words revealed bigotry and ignorance, prejudice and intolerance in the extreme. For months he has been silent and more than that—he has shown signs of coming over to our side provided some face-saving opportunity is given him. What has caused this? Possibly a mere change of mind. But the fact that a young man is running against him who has the support of the people in the district who do not care to be longer represented by such a man may well account for the change of heart. And our members helped to do this thing.

At the same time there is no greater mistake than not to believe that a Congressman ever votes according to his own sense of what is right, irrespective of what anyone in his district thinks. The cynical hard-boiled unbeliever in any kind of idealism is just as wrong-headed as he thinks the idealist is. Neither is always right. There are plenty of men in public life who can be trusted always to follow the dictates of their own conscience. Everybody knows who they are. I mean, everybody "on the hill."

There is a great deal of senseless running around among lobbyists. "Action" is what they think is demanded of them. Often this fussy sort of activity only breeds trouble. Inaction is sometimes the only wise policy to pursue. On the other hand, one must not be caught napping.

I have in mind a quiet girl who would not be selected as a good lobbyist, but she is always on the job and never seems to miss the moment when action (and quick hard work) is absolutely necessary. Looking down from the gallery she sees a combination of consulting Senators that arouses her fears. Going down she sends in her card to a friendly Senator, learns that an appropriation for a bureau considered indispensable by all socially-minded people is about to be cut drastically. She telephones all the old friends in the Senate who have always been mainstays in defending that Bureau. They come, she supplies them with figures and facts, a few speeches are made—the appropriation is *not* cut. That girl has no wonderful power as a persuader. She simply represents a body of women who are going to work hard to see that Congressmen are elected who will support the Children's Bureau, Women's Bureau, etc. It takes years of hard work to demonstrate that some voters ask how men stand on certain questions and vote accordingly.

I happened to talk to that girl the very day this occurred. She looked very tired. It was nearly four o'clock. She had been at hearings all morning and wanted to go home, but felt that something might happen to that appropriation that very day. Well, it did and she saved the bureau from a big cut in funds, a cut in an appropriation at best very small.

This sort of thing is not spectacular. No newspaper men ever interview that girl. It would be well if they did, but they see only the showy, noisy workers who often amount to very little.

A group of women last January asked me for some advice as to how to interview their Senators. A large deputation was going to call on both of their Senators in the interests of world peace. These women had no confidence in either one of these men because they had both voted against the World Court and their whole attitude towards the two men was one of scorn and contempt. I told them to begin by thanking Senator ——— for the years of consistent support he had given to good immigration legislation. "Why we didn't know he'd ever done anything good," they said in amazement. (Don't interview your representatives in Congress until you've looked up their records!)

They came back beaming. "Why, we had a wonderful interview with Senator ———. We followed your advice and he was very responsive to all we had to say. That *was* a good way to begin."

Too seldom do we ever thank these men for the good things they do. Nothing but blame is their usual diet.

Well, common sense and tact, patience, and persistence are good qualifications for lobbyists as they are for almost everything else.

Along the N.A.A.C.P. Battlefront

Stop Jim Crow Swimming At Illinois High School

Vigorous action by the Chicago branch and the Illinois State Conference of Branches has halted a practice of denying to colored girl students at the Kankakee, Ill., high school the use of the swimming pool. Colored parents were advised by school officers that white girls did not wish to swim with colored girls. The N.A.A.C.P. branches took up the matter by correspondence and in personal interviews with the school authorities, the city officials and the Governor of Illinois with the result that colored girls are now admitted to the pool. The N.A.A.C.P. is also attacking the segregation at the municipal pool. A local committee in Kankakee has been organized as a preliminary to the formation of a N.A.A.C.P. branch.

Brown, Ellington and Shields Denied Discharge

Ed. Brown, Yank Ellington and Henry Shields, the three Mississippi sharecroppers whose conviction on a charge of murder was reversed by the United States supreme court, were denied a discharge by the Mississippi supreme court the last of April. Since an alleged confession was the only evidence against them and since the supreme court had denounced this confession and the torture used to secure it in scathing terms, Earl Brewer, attorney for the men, moved for their discharge. The denial means that other steps must be taken by counsel with the possibility that a whole new trial will have to be held.

Anti-lynching Bill Before Democratic Caucus

As this is written, the Democrats in the House are scheduled to consider federal anti-lynching legislation at a caucus Friday night, May 22. The petition for a caucus was presented by Representatives Joseph A. Gavagan of New York and Thomas F. Ford of California. Twenty-five signatures were required to call a caucus, but forty-two were secured. A two-thirds vote of those present in the caucus can declare a party policy on federal anti-lynching legislation and will bind the Democratic majority to vote for or against such legislation.

The Van Nuys resolution to have the Senate investigate the lynchings occurring in 1935 after the filibuster in the Senate is still held in the Committee on Audit where the chairman, Senator James Byrns of South Carolina, has refused to take any action.

MRS. LILLIE M. JACKSON

President, Baltimore, Md., Branch, which is preparing for 1,000 delegates to the annual conference

Negro Voters Defeated Him, Says Borah

In a statement to the press from Washington following the Ohio primary election May 12, Senator Borah charged that his overwhelming defeat in Ohio was due to the opposition of Negro voters because of his stand against an anti-lynching bill. Senator Borah, who spoke against the Dyer bill in 1922 and the Costigan-Wagner bill in 1935, met the solid opposition of Negro voters in Illinois, Ohio and New Jersey. In the latter two states he was badly defeated. In Illinois he had a fighting chance and might have won had he not had the united opposition of the Negro voters in Chicago.

Illinois Conference Scores Mitchell and Borah

Congressman Arthur W. Mitchell and Senator William E. Borah were flayed at the second quarterly conference of the Illinois branches held in Lincoln, Ill., May 3 by Irvin C. Mollison, president of the State Conference. President Mollison spoke to a mass meeting containing eighty-four delegates representing branches throughout the state. The branches and members were urged to help defeat any Illinois Congressmen who failed to vote for the anti-lynching bill.

Attend the 27th annual NAACP conference in Baltimore, Md., June 29–July 5.

For the past few months considerable stress has been placed on the enforcement of the Illinois civil rights act. The theme of the meeting was the enforcement of this act. It was discussed by Dr. Richard S. Grant of Rockford; L. J. Winston, Decatur; and Carl A. Hansberry, secretary of the Chicago branch. Dr. D. E. Webster's topic was "Governor Eugene Talmadge." Lee Townsend held the conference spell-bound as he delivered "N.A.A.C.P., A Fighting Agency in Lincoln." Other resolutions of importance passed by this body were the advocation of a national regional office for Chicago and the resolution directed against the discrimination being shown against colored nurses at the Cook County Training School Home for Nurses. The following persons were members of the resolutions committee: Dr. Josephine Jett-Davis of Rockford; Edward Jacobs, Decatur; Simeon B. Osby, Springfield; A. J. Henderson, Bloominston; Isabella Wilson, Kankakee; and Carl Hansberry, Chicago. Membership in Illinois is growing rapidly. New branches have recently been established in Kankakee, Pontiac, Peoria and Phoenix.

The following delegates were present: *Bloomington*—Mr. and Mrs. A. J. Henderson, Miss Melba Henderson, Mr. and Mrs. Jacob Dean, Mr. and Mrs. W. S. Caldwell, Mrs. Mabel Henderson, Mrs. John Williams, B. V. Meaderds, Kelton J. Horton, O. W. Holmes, W. C. Block; *Decatur*—Mr. and Mrs. L. J. Winston, Mr. and Mrs. E. H. Dansby, Mr. and Mrs. W. H. Hammons, Mr. and Mrs. M. L. McClerkin, Mrs. Carrie Thompson, Mrs. Marie Gray Baker, Mrs. Sallie Chaney, Misses Jo Estelle VanDyke, Bernette Van Dyke, Beatrice Valentine, Lillian Cummings, Edward Jacobs, Perry Conley, Joel Motley, Charles Thompson, William Hill, Edgar Hammons; *Rockford*—Dr. and Mrs. Richard S. Grant, Mr. and Mrs. Roosevelt Doster, Mr. and Mrs. Edmund Kamnpa, Mr. and Mrs. Anderson, Mr. L. M. Urey, Mrs. Hattie M. Burgess, Mrs. Corzine Gilbert, Dr. Josephine Jett-Davis, Rev. Walter Davis, Miss Lola Robinson, Miss Ida Fern Urey, Miss Lottie Benton, Edward Johnson, Harold Johnson; *Springfield*—Dr. and Mrs. D. E. Webster, Mr. and Mrs. Robert Jones, Miss Roberta Jones, Mrs. Marie Sublett, Mr. Copher Robinson, Mrs. Charlotte E.

Sublett, Dawn Victory Sublett, Simeon B. Osby, Jr., William Brown, John Wilson, Harry Schultz, Mr. A. H. Kennibrew, Mrs. Vella Schultz; *Kankakee*—Mrs. Isabel Wilson, Mrs. Sophia Hamlet, Mrs. Alice McNeal, Mrs. Pearl Coates, Mrs. Elizabeth Bell; *Pontiac*—David James; *Peoria*—Mr. and Mrs. Harvey R. Toomes; *Lincoln*—Mrs. Birdie Grimes, Mrs. Delores Hickman, Mrs. Tillie Townsend, Mrs. Margaret Robinson, Miss Geren Bonaparte, Miss Marie Roberts, George Townsend, Claremond Long, William Davis, Preston Townsend and Lee T. Townsend.

Error

Through an error the St. Louis, Mo., branch was classified in THE CRISIS as a Class C branch. It should have been classified as a Class B branch. That is, one paying from $500 to $1,000 a year.

Suit Filed Against University of Tennessee

William B. Redmond, II, of Nashville, Tenn., a graduate of the Tennessee A. and I. College, class of 1933, has filed suit to secure entrance to the school of pharmacy of the University of Tennessee. The action is similar to that taken in Maryland by Donald Gaines Murray, who, after going to court, was ordered to be admitted to the school of law at the University of Maryland.

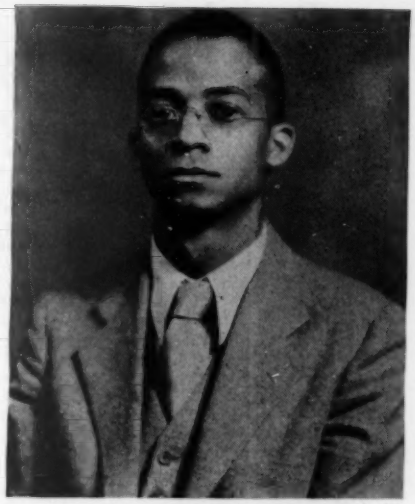
The university has stated that it refused Redmond because the state law prohibits Negro and white students attending the same schools. Lawyers for Redmond are relying on Section 13 of the Act of 1868-69 which established the Tennessee Agricultural College, which later became the University of Tennessee. Section 13 reads

"That no citizen of this state, otherwise qualified, shall be excluded from the privileges of said university, by reason of his race or color; provided, that it shall be the duty of the trustees of said university to make such provisions as may be necessary for the separate accommodation or instruction of any persons of color who may be entitled to admission."

The taking of proof in the action is scheduled for early in June. There is little likelihood that a decision will be reached before sometime next fall. Z. Alexander Looby of Nashville and Charles H. Houston of the NACCP national office staff in New York are attorneys for Redmond.

William Pickens Arrested At Boulder Dam

On April 22 Dean William Pickens, director of branches of the Association, was arrested at Boulder Dam near Las Vegas, Nev. when he objected vigorously to being told to stand aside and wait while white sightseers used an elevator. Mr. Pickens had four persons in his party, including several officers of the Las Vegas, Nev., branch. They had passes to visit the dam and arrived at the elevator, but a white delegation came up behind them and the elevator starter, said to be a native of Texas, told them they would have to wait until the white people used the elevator. Mr. Pickens and his party objected and the elevator starter called a Ranger who took Mr. Pickens and Walter W. Hamilton eight miles back to Boulder City to police headquarters. The chief of police and the city manager of Boulder City all have denied that Mr. Pickens was under arrest, saying "he was merely asked to talk things over." Protest has been lodged with Secretary Harold L. Ickes and a federal investigation has been promised by him.



WILLIAM B. REDMOND, II
He wants to study pharmacy at the University of Tennessee

Battery of Lawyers Defends U. of Missouri

The suit of Lloyd Gaines of St. Louis to enter the law school of the University of Missouri has caused the university to call out a battery of lawyers: Messrs. Cave and Hulen of Columbia; Judge Fred L. Williams and George C. Wilson of St. Louis; Frank M. McDavid of Springfield; and William S. Hogsett of Kansas City. Against this array will be Sidney R. Redmond of the St. Louis branch of the NAACP and Charles H. Houston, special counsel of the New York office. Gaines is contending that Missouri furnishes graduate and professional training out of taxes at the University of Missouri for whites only and that this practice denies him his rights as a citizen and taxpayer of the state, contrary to the Constitution.

Oklahoma Branches In Two-Day Conference

The third annual session of the Oklahoma State Conference of Branches was held May 22 and 23 in Avery Chapel A.M.E. Church, Oklahoma City, Okla., with President Roscoe Dunjee giving the president's address at the first session. Among those on the program were Mrs. Nicene Wisner, Oklahoma City; J. A. Gilliam, Ardmore; Miss Margaret Aiken, Drumright; R. Benton Bingham, Oklahoma City; Cecil E. A. Robertson, Muskogee; Mrs. Charles Clayton, Sapupla; W. E. Murray, Oklahoma City; Dr. W. A. J. Bullock, Chickasha; C. D. Tate, Tulsa; H. McK. Rowen, Oklahoma City; F. D. Moon, Wewoka. Principal addresses were given by M. S. Stuart of Memphis, Tenn., who spoke on "The Newer

On to Baltimore!

These are important times. Great changes affecting all people, and especially colored people in America, are taking place right before our eyes. New problems are arising daily. The business of living is more uncertain than ever before.

What shall we do about the problems which face us as a race? What suggestions have our white friends on our problems? What about our youth? How shall we get our share of "the more abundant life?" How can we unite with other groups to help them and help ourselves?

Are we going to continue being lynched, robbed, held in plantation and factory slavery, disfranchised, and insulted?

Come to Baltimore, Md. June 29–July 5 to the 27th annual NAACP conference and help to shape a program of action to tackle the problems of the race. Be there! Hear the speakers. Take part in the discussion. Speak out—make the voice of the race heard! Every branch ought to have at least three delegates and those within five hundred miles of Baltimore ought to have ten delegates at the very least. Railroad rates will be down to 2 cents a mile. Auto caravans are still cheaper. Elect your delegates. Send their names to the national office. On to Baltimore!

Vision the N.A.A.C.P. Should Have in the South" and Herbert K. Hyde, former U. S. district attorney, who spoke on "The Negro's Place in American Citizenship" and R. D. Evans of Waco, Tex., who spoke on "Fighting the White Primary." Music was under the direction of Mrs. Zelia N. Breaux.

Oratory Jim Crow Balked in Oklahoma

Through the insistent action of Roscoe Dunjee, president of the Oklahoma Conference of Branches, Caleb Peterson, Jr., of Peekskill, N. Y., was allowed to compete in the oratorical finals held in Oklahoma City, Oka., along with four white contestants who had come from other sections of the country. When Peterson arrived in the city the judges promptly made arrangements for him to speak alone in the newly opened Douglass High School. He was to speak to an empty auditorium before some special judges, not the same judges who were to officiate at the regular contest that night. Mr. Dunjee, upon learning of the arrangement, went over to the new colored high school where the farce was about to begin and wrangled with the authorities for two hours. They finally agreed to let Peterson speak from the same platform with the other orators and to the same audience and before the regular judges. However, Peterson was not allowed to sit on the platform with his white competitors, but had to speak after they had finished and left the platform. Nevertheless, in spite of this incitement and humiliation Peterson received an ovation from the audience and was judged to be the champion.

Girl Wins New York Oratorical Contest

Miss Winifred Vanderlip of the New Rochelle, N. Y., branch, speaking on the topic "Destiny of a Race" won the first annual New York State N.A.A.C.P. oratorical contest for high school students on May 8. Second prize went to Miss Dudonna Tate of White Plains, N. Y., and the third prize to Miss Anna May Tyler of Jamaica, L. I. By the victory of Miss Vanderlip the New Rochelle branch will have possession of the Gov. Herbert H. Lehman silver cup for one year. The judges were Dr. Clement De Freitas, president of the New Jersey Conference of Branches; I. Maximilian Martin, secretary of the Philadelphia, Pa., branch and F. E. Henry, former president of the Staten Island, N. Y., branch. The contest was held in Alexander Hamilton High School of Brooklyn.

Attend the 27th annual NAACP conference in Baltimore, Md., June 29–July 5.

Branch News

The **Chicago, Ill.,** branch and the **Illinois State Conference of Branches** is keeping up a steady drive to see that the state civil rights law is observed. On April 16, Irvin C. Mollison, as attorney for Elmer McDougal, won a judgment of $150 against the Raklios restaurant for refusal to serve Mr. McDougal on July 2, 1935. The judgment in this case brings the total of judgments secured by the branch under the civil rights law to more than $7,000 for the past three years. Mr. Mollison also filed suit against the John P. Harding restaurants for refusal to serve Mrs. Idell McGee, Mrs. Mildred Letcher and Edward Jacobs. Two days after the suits were filed Mr. Harding resigned as a civil service commissioner. He was an appointee of Mayor Kelley and it is said the mayor asked for his resignation to appease colored voters.

C. A. Hansberry, secretary of the Chicago branch and A. C. MacNeal, president, spoke at membership mass meetings in Galesburg and Bloomington, Ill., on April 19 and 26 respectively.

A successful campaign raising more than $1,400 was staged by the **Boston, Mass.,** branch under its new president Irwin T. Dorch with the direction of Miss Juanita E. Jackson of the national office. A detailed account giving names of the captains and workers will appear in the next issue of The Crisis.

The **District of Columbia** branch has passed the $2,500 mark in its campaign which was directed by Mrs. Daisy E. Lampkin, field secretary. The reports are not yet complete and details will be given in the next issue.

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The **Savannah, Ga.,** branch held its regular meeting April 19. T. J. Hopkins, Jr., is president and W. W. Hill is secretary.

Mayor Joseph A. Brophy and Roy Wilkins of the national office were the principal speakers at the closing of the spring membership campaign of the **Elizabeth, N. J.,** branch on April 26. Dr. Clement De Freitas, president of the State Conference of Branches also spoke. Dr. J. T. Davis, president of the branch, presided and the Rev. A. Alexander Lewis, pastor of the church, welcomed the meeting. Dr. William H. Brown is secretary of the branch and Dr. L. Greeley Brown is treasurer. Mrs. Nora Jones was captain of the campaign and Mrs. Carrie Nesbitt was secretary.

Victor D. Lindeman was the speaker at the April meeting of the **Newark, N. J.,** branch. Mr. Lindeman spoke of conditions in Germany and deplored the fact that Dr. W. E. B. DuBois, professor of sociology at Atlanta University, is to make a survey of education in Germany this summer. The Newark branch closed its membership campaign, May 15.

The juniors of the **Morristown, N. J.,** branch held an April Fool party at the home of Mrs. Pattie Pinkman. Prizes were won by Miss Kay Martin and Kenneth Austin. Mrs. Richard Burton entertained the group on April 24.

William Harris was elected president of the **Syracuse, N. Y.,** branch April 5. Other officers are: Mrs. Geraldine Claire, vice-president; Herbert Johnson, secretary; Mrs. Damon Presley, corresponding secretary; and Mrs. Florence Foy, treasurer.

The **Beloit, Wis.,** branch held its regular meeting April 25 and launched a spring membership campaign. Professor J. F. Crawford spoke on "A World Crisis." George Hilliard, Jr., gave several readings and Mrs. Sarah Prince had charge of the music.

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A **Freeport, Ill.,** group under the leadership of H. Goins is seeking sufficient memberships to start a branch.

The **Tacoma, Wash.,** branch staged an Easter Egg Hunt for Children, April 11 at the home of Mrs. N. J. Asberry. The branch held an open forum, April 19, at the Bethlehem Baptist Church in which the topic "Educational and Economic Trends" was discussed by H. R. Arnette, WPA educational supervisor.

The **Nashville, Tenn.,** branch sponsored a recital by Ethel B. Wise, colorature soprano, April 10.

The **Benton Harbor, Mich.,** branch met April 26 and had as its principal speakers the Rev. C. Glover Young of Detroit and the Rev. Charles Sumner Williams.

James B. LaFourche, secretary of the **New Orleans, La.,** branch spoke on "How to Prevent Shoplifting" at a meeting of the Negro Prison Aid League, April 9.

The **New Castle, Pa.,** branch began its spring membership campaign April 22, with 200 new members as the goal. Teams were headed by Mrs. Blanche Dillard, Hanna Braswell, Odessa Atwater, Carrie Cobbs, Leola Kiser, Miss Rosa Brown, Berl Hall, James McCarthy, R. T. Mitchell, Horace Bradley, Harry Carter, Sr., and Dr. J. A. Gillespie. The regular April monthly meeting of the branch was held April 10 with Mrs. Blanche Dillard presiding. Everett Martin and Arthur Alexander of the educational and recreational bureaus of the WPA spoke.

The regular meeting of the **Flint, Mich.,** branch was held April 26.

The spring membership campaign of the **Springfield, Mass.,** branch was inaugurated April 19 with a mass meeting addressed by Roy Wilkins of the national office. Other speakers included the Rev. Silas L. Dupre and the Rev. Edward D. Caffee. George C. Gordon, president of the branch, had charge of the meeting. The branch expected to wind up its campaign in one week with Dr. William N. DeBerry speaking at a mass meeting April 26. At that meeting, however, it was decided to continue the drive for about ten days more in order to get in memberships that had been missed in the first week.

The **Augusta, Ga.,** branch secured the cooperation of ministers in that city designating April 19 as "good citizenship day." Letters were sent to all pastors in the city explaining the 1936 program of the N.A.A.C.P. and asking cooperation. The following persons were on the committee: the Rev. L. A. Pinkston, D. S. Sanders, J. D. Hudson, J. H. Sanders, C. H. Dukes, H. F. Anderson, R. C. Calhoun, J. W. Westbrooks, A. W. Vincent, T. W. Forston, T. W. Smith and C. S. Wigfall and W. C. Ervin.

The branch presented the Paine College players in Ibsen's "Ghosts" on April 27. The entire proceeds went to the branch.

A reorganization of the **Muskegon, Mich.,** branch took place April 23 and the first problem considered was that of housing former residents of a section known as "The Bottoms."

The **Hartford, Conn.,** branch opened its membership campaign April 22, with a meeting at Bethel A.M.E. Church. The Rev. W. K. Hopes was the principal speaker. The officers of the branch are: Solon Taylor, president; Mrs. Mary J. Lee, vice-president; Miss Melissa Broome, secretary; Walter Johnson, treasurer.

Dr. William Lloyd Imes, a member of the national board of directors, was a speaker May 17 at a meeting of the Max Yergen branch of the Y.M.C.A. in Hackensack, N. J.

Mrs. Mae Simmons, chairman of the entertainment committee of the **Duluth, Minn.**, branch, presented a unique program in the form of a political contest for boys at the anniversary birthday celebration at Forester Hall, April 15. The boys made speeches, seeking votes for nomination for president of "Boyland." Eugene Watts, 3rd, won the nomination. Others who took part and received prizes were J. Waters, Charles Nichols, M. G. Stalling, J. Baker and George Cox.

Mrs. Marie T. Coles died April 28. She was born in Washington, D. C., in 1884 and in 1910 married Stephen Coles of Duluth. Mrs. Coles was the first woman president of the N.A.A.C.P. and the first colored woman to serve on a federal jury in the state of Minnesota. She was a graduate nurse of the Provident Hospital and active in churches, clubs and fraternal organizations. Mrs. Coles was a charter member of the Court of Calanthe which officiated at the funeral services in costume, and was treasurer of the Duluth branch at the time of her death. R. J. Simmons solemnized the services with an appropriate text and a brief narrative of her life as a faithful wife and christian. Mrs. J. D. Mobley of the Inter-State read the obituary, followed by St. Mark's A.M.E. choir singing a requiem selection accompanied by Earl Larson, organist.

The **Cleveland, O.**, branch reports many activities. It is suing Sheriff John Sulzmann of Cuyahoga County for segregating Negro prisoners at the county jail. The branch participated in the Women's Peace Parade, Sunday, May 10. It is negotiating with city officials before taking legal action against discrimination practiced at the Woodland Hills bathing pool. It has secured from the board of education a ruling preventing the issuance of passes to school children which enable them to enjoy concessions at Euclid Beach Park, where colored children are not permitted to dance. The branch is demanding the construction of a new high school to replace Central high instead of concurring in a proposed repair job. Central, the oldest high school in Cleveland, is over 90 per cent colored. The branch has forced the receiving of more delinquent colored boys at the Hudson Farm run by the city. Hitherto the superintendent has limited Negro admittances, forcing colored delinquents to remain in the detention home or throwing them immediately back into the poor environment from which they were committed by the juvenile court.

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On April 3, Dean William Pickens was the guest of honor at a well attended banquet given by the **El Paso, Tex.**, branch at Visitors Chapel A.M.E. Church of which the Rev. A. L. Corney is pastor. Mesdames Willie Christman, E. Ford, O. B. Westfield, B. C. Jowers, Delia Johnson, George Vickers and Messrs. W. E. Davis, B. F. Gregsby and F. R. Gray were in charge. On Sunday, April 5, Dean Pickens spoke to a large audience in Liberty Hall, the largest auditorium in the city. Before Dean Pickens addressed the audience the Nathaniel Dett Club of which C. D. A. Bush is president, Mrs. L. A. Nixon directress and Mrs. E. J. McFarlin pianiste, rendered music for one half hour. Mrs. L. W. Washington introduced the speaker, Mrs. Sadie Collins presided and the Rev. A. L. Corney offered the invocation.

MRS. ELIZABETH EDWARDS

Chairman Los Angeles Birthday Celebration who raised $50

A successful membership drive and baby contest marked the close of the program. The following composed the membership committee: Cleveland Jordan and T. Pauly, Mesdames O. L. McCall, M. E. Bloodsworth, Wm. Roseborough, M. A. Bates. The following babies took part in the contest: Robert Luther Clipper, Ella Mae Graham, Sylvia Johnson, Julia Bell Mathis, Marionne Genia McDade, Blossie Leola, Garret and Jennie Vee Braggs.

George S. Schuyler spoke on "Our Appreciation of African Civilization" April 19 at the Second Baptist Church of which the Rev. W. D. Hill is pastor.

The **Bryn Mawr, Pa.**, branch gave a musical tea April 26 in the Haverford Community Centre. O. B. Cobb is president and Mrs. Eleanor Hilliard chairman of the program committee.

The **Roanoke, Va.**, branch began its spring membership drive with a mass meeting Sunday, May 10 at the Mt. Zion Baptist Church with the Honorable Leon P. Miller, assistant prosecuting attorney of McDowell County, Welch, West Va., and a former Roanoker, as principal speaker. The Norfolk and Western chorus rendered several selections.

The **Chester, Pa.**, branch is very active under the leadership of its new president, E. Carter Grasty. The junior department has been organized and Herman Laws is its adviser. Roy Wilkins, editor of THE CRISIS, spoke at St. Daniel's M.E. Church, May 3, for the opening of the membership campaign.

The **Roanoke, Va.**, branch is continuing during May its spring membership campaign and at the same time is making an appeal for the support of the Scottsboro case.

The young people of the **Montclair, N. J.**, branch held their third annual youth conference May 9 and 10 at the Washington Street Y.M.C.A. Miss Juanita E. Jackson of the National office, Lester B. Granger of the National Urban League and the Rev. Norman D. Fletcher, Hugh Glover, Miss Julia Russell, H. A. Lett, J. N. Williams, Allan R. Devenny and J. E. Rose were the principal speakers and discussion leaders. William Sutherland, Jr., is president of the junior N.A.A.C.P. of Montclair and Miss Julia Russell and J. N. Williams are the advisers.

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The **White Plains, N. Y.**, branch held an oratorical contest April 30 at the Bethel Baptist church. The following persons took part: Miss Dudonna Tate, Miss Madeline Ghant, Fred Wylie, Misses Jessie and Claudia Whitted, Willie Butler and Miss Vivien Calloway. The judges were: Dr. Leon Scott, the Rev. E. Weldon Dean, and a representative from the English department of the White Plains high school. Miss Justine Williamson rendered Percy Grainger's "Country Gardens," as a piano solo. The winners of this contest competed in the state finals in Brooklyn.

Members of the **Media, Pa.**, branch met May 5 at the Wesley A.M.E. church, Swarthmore. George E. Somerville is president and Frederick S. Randolph is assistant secretary.

The **Canton, O.**, branch held a mass meeting April 30 at the Shiloh Baptist church. John Smith was chairman.

Roy Wilkins, assistant secretary of the N.A.A.C.P., was the principal speaker at the opening meeting of the annual drive of the **Philadelphia, Pa.**, branch April 29 at the southwest branch Y.W.C.A. A goal of $2,000 has been set by the branch. Mr. Wilkins emphasized that the major portion of the money raised throughout the country would be spent on behalf of the Costigan-Wagner anti-lynching bill and for educational opportunities for Negroes throughout the country.

The Rev. Walter A. English was the guest speaker at the monthly meeting of the **Marion County, Va.**, branch May 3 at Mt. Zion Baptist church. The following committees and chairmen have been appointed: Education, W. O. Armstrong; membership, H. F. Hunter; finance, J. G. Lampkin; press and publicity, Wirt G. Faust; entertainment, Mrs. W. O. Armstrong; legal redress and legislation, Attorney George W. Crockett, Jr.; junior division, Miss Sadie B. Felloston, directress. Attorney T. Gillis Nutter of Charleston, Va., will be the guest speaker for the June meeting.

Dr. G. H. Gregg addressed the **Kansas City, Kans.**, branch recently at the University of Kansas. His subject was "The Fine Art of Living With Folks."

At a recent meeting of the **Cincinnati, O.**, branch, proportional representation, Senator Borah's candidacy and the Montjoy case were discussed.

The executive board of the **Indiana State Conference** will send questionnaires to political candidates to determine their stand on questions of interest to the colored race. The board has adopted a resolution against renomination of Indiana legislators who voted against a proposed amendment to the civil rights law for protection of civil and legal rights of the Negro.

The **Plainfield, N. J.**, branch observed Negro Achievement Week in Calvary Baptist church Sunday, April 26. Among those participating in the program were the Rev. J. S. Tate, DeWitt D. Barlow, president of the Board of Education; Dr. Clement De Freitas, president of New Jersey State N.A.A.C.P. branches; Miss H. Crawley, secretary of Plainfield Negro History Club and Miss V. Griffin. The principal address was made by Roy Wil-

kins, editor of THE CRISIS. Telegrams were forwarded from the meeting to Senator A. Harry Moore and Senator W. Warren Barbour, requesting action on the anti-lynching bill now before Congress.

Musical numbers were given by St. Augustine choir of Paterson under direction of S. Huggs. Vocal numbers were presented by T. Campbell, accompanied by Mrs. Alberta Cox. A period of silent prayer was observed for the late Mrs. Virginia C. Brown, former treasurer of the branch.

Speaking in reply to Senator Borah's recent pronouncement on the anti-lynching bill, Walter White, secretary, addressed a public meeting in the Metropolitan Community church April 27 sponsored by the **Chicago, Ill.**, branch.

More than 100 delegates, including prominent state officials, attended the state quarterly meeting Saturday and Sunday, May 2 and 3, in Mt. Olive Baptist church, the first of its kind in **Port Huron, Mich.** Delegates appointed committees Saturday after a session of the state executive committee. A business session was started in the afternoon. Luncheon was served in the evening at the home of the Rev. H. G. Simmons, pastor of St. Pauls A.M.E. church. The final event of the program was a public mass meeting Sunday afternoon at Mt. Olive church.

Robert M. Evans is president of the local branch and Leroy King is secretary.

George Schuyler, columnist and lecturer, was presented in a talk on educational problems April 21 by the youth council of the **San Diego, Calif.**, branch.

Walter White, national secretary, spoke at a mass meeting sponsored by the **Cleveland, O.**, branch April 26 and at a mass meeting of the **Chicago, Ill.**, branch on April 27, telling of the latest moves in the campaign for the passage of the Costigan-Wagner bill.

On May 5, Mr. White was the principal speaker at a mass meeting of the **Denver, Colo.**, branch.

Dr. Clement DeFreitas, president of the New Jersey State Conference of Branches was a member of the commission appointed by Gov. Harold G. Hoffman of New Jersey to arrange Negro Achievement Week in that state.

Roy Wilkins, editor of THE CRISIS, was the principal speaker at a mass meeting of the **New Rochelle, N. Y.**, branch April 16 when Miss Winifred Vanderlip won the oratorical contest.

A meeting for the purpose of organizing a branch at **Suffolk, Va.**, was held May 1 with J. Byron Hopkins as the moving spirit.

J. Franklin Bourne, student at Columbia University and vice president of the youth council of the **New York, N. Y.**, branch was interviewed April 22 over the Columbia Broadcasting System network on "The Negro and Education."

Miss Mary White Ovington addressed the **White Plains, N. Y.**, branch on April 19.

The **Los Angeles, Calif.**, branch sponsored a lecture of George S. Schuyler, April 22. Mr. Schuyler's subject was "Africa, Its History and Civilization."

Mr. Schuyler also addressed the **Colorado Springs, Colo.**, branch April 15.

The **New Rochelle, N. Y.**, branch has registered its disappointment with the school board over the failure to select a mural for Lincoln school of that city depicting the part played by the Negro in the development of this country. A membership drive was started May 17 and will continue until June 14 under the chairmanship of Mrs. Lillian Graves. The branch is pressing its move for the employment of Negro teachers in the public schools and is also mobilizing public opinion through other liberal organizations to see that colored people are able to take advantage of the public beaches in Westchester County this summer, following the court victory against discrimination last fall.

ROY WILKINS

Upon recommendation of the board of directors of the N.A.A.C.P. at its April meeting, the board of The Crisis Publishing Company elected Mr. Wilkins editor of THE CRISIS. Mr. Wilkins, who has been in charge of the magazine since the resignation of Dr. W. E. B. DuBois in July, 1934, and has had the title of acting editor since January, 1935, will continue his duties as assistant secretary of the N.A.A.C.P while editing THE CRISIS.

A very largely attended meeting was held in the ninth ward under the auspices of the **New Orleans, La.**, branch and a citizen's committee of the ninth ward to add further protest in the Willie Gray case and in the treatment of school children who are forced to use the Public Service buses to and from high schools. A recent case of discourtesy and humiliation in the arrest of an outstanding woman member of one of New Orleans' oldest families has caused this action. The members of the citizen's committee sponsoring this meeting were Frank C. Brown, A. Riley, W. L. Gottchalk, J. N. Cager and Reverends A. D. Dixon, D. L. Riley, B. Jolicouer, N. Coplin, R. K. Watson, Robert Jenneford, I. Hunt, E. W. Sims, I. Vincent, J. Banks, E. W. Towles and I. Jackson.

The **Buffalo, N. Y.**, branch held a membership meeting May 12 at the Michigan Avenue Baptist church, Rev. J. Edward Nash, pastor.

Julian J. Evans, president, gave a talk on the types of cases which come within the province of the N.A.A.C.P., giving examples of special cases which have been taken up by the national organization and also by the local branch.

James L. Robinson presented a report on certain aspects of housing, bringing out the idea that it is necessary for groups as well as individuals to be "housing conscious," in order to bring about better conditions.

Negro Business

(*Continued from page* 167)

our prejudices are too strong. We know that there cannot be an exclusive Negro economy within American culture, whether as a separate and distinct organization or one that is separate, but the same. Communism, though it is the most common economic organization of African Negroes, and might be considered a logical economic base for a separate American Culture (if one were possible), strikes the Negro mind with the terror of ten thousand Klansmen; the collective ownership and distribution of worldly goods is as foreign to the thoughts of the formally educated Negro population as is the seventh amendment to this country's constitution. Yet, futile is the prospect of a concentric capitalistic order, such as would provide a Negro business economy supported by Negroes, employing the entire Negro population, and at the same time supplying all its needs. Therefore, Negro business, if it is to survive, must compete, bargain, strive, sweat, learn, be driven to the wall, bounce back, win, lose and try to win again even as do all other private business enterprises. If it is to be loyal to its racial group it should demand no favoritism in trade unless it can equal or improve upon the values Negro consumers can obtain elsewhere. If, with white business, it must become a partner-in-plundering the Negro consumer it should boldly assume all the risks and blame.

These things then seem to posit the future problems of Negro business. From the racial angle one need not expect an immediate settlement. From the economic angle one need only note that we have seen our economic base quake and our builders run from the high water, but there is little indication that we shall soon move to higher ground. For despite the discomforts of the one problem, and the insecurities attending the other, the mills of the gods of social change grind slowly and with meticulous care. Today nothing is rooted; everything is virtually poised for flight. Negro business faces one of the most intense periods of its history, and in the struggle for survival has the weight of many factors against it. But it is becoming increasingly clear that at the bottom the conflict is not so much between black business and white, or between Negro business and the Negro race, as it is between the imperatives of a changing economic system and the aging orthodoxies of an old one. While the growth of Negro business has shown glamour and drama without incisiveness, its future possibilities offer a dynamic chal-

lenge for intelligent economic and social action that might well eradicate the stultifying concepts regulating its past. Providence, or upon social enlightenment. If dominant business and industry would only forget color, of course, the lot of the Negro business man would be easier. This seldom happens by and of itself, if at all. Color can be, and frequently is, disregarded when it becomes necessary to do so. So long, however, as color connotes inefficiency it will ever be the badge of an inferior business. Such business need never hope for full participation in the dominant American economy. And we cannot deny that it is an unsound principle, to say the least, for Negro business to have to pin its security to the discrimination and segregation of the Negro race and its working population.

Changing Order Challenges

At any step forward in this problem an interesting paradox interposes; the acquirement of status and security by Negroes is the only way by which they can develop their moral powers and full values as citizens, but this very development may mean the end of all Negro business that is based on racial pride and prejudice. The paradox presents to the Negro group as a whole and to Negro business, an interesting challenge. How can we build into the Negro group a larger appreciation of its own worth and dignity? No race can achieve which does not believe in its own possibilities. In this respect we are all too smug; we are all too ignorant; we have too many weaknesses;

Timid Students

(*Continued from page* 171)

interracial associations. He builds up a great name for himself as a champion of interracial goodwill and undertakes to severely criticize a fellow theologian from Gammon Theological Seminary for making a statement which tore down his "castle of dreams."

The Obnoxious Expression

To this student it was *"obnoxious"* to have a white man given the correct pronunciation of the word, "Ne-gro." The attempts of the Negro press and other agencies to educate America into respect for this word meant nothing at all to him. He was eating with "white-folk;" listening to the sob-story of a young white girl from Alabama as she related her adventures in interracial endeavors; making Indianapolis know he was in town, and to do anything which might rob him of these treasures was "high treason" to him. Yet, the white student who was involved expressed, in a very cordial letter to the Negro who attacked his unfortunate mispronunciation, his appreciation for the results of the occasion and ended with these words: "We have a big task ahead of us and there is a long way to go, especially in the South, since it is a class problem as well as a race problem." The timorousness evidenced by the arrogant critic of THE CRISIS article then proves to be but a replica of slave-day myths: "We must smile in massa's face and humble ourselves or else perish." *No!* Racial respect cannot be accomplished that way! The Negro student must face his problems in the same spirit that youth everywhere is facing his world problems. *Courage instead of timidity!*

Mis-directed Efforts

Further reflections upon the S. V. M. Quadrennial will reveal not only glaring signs of timidity but will show how misdirected the quests to eradicate the prevailing interracial evils were. Even after such discussion and careful preparation the racial conditions were barely bettered. The compromises which were previously made so appealing to the Negro delegates were quite superficial and had doubtless no appreciable or permanent effect. It appears that the Negro students who were moved to a sense of duty by their injustices could not "see the woods for the trees."

The planning, promotion and continuation of the S. V. M. is done by its *general council.* These immediate racial issues were not brought to this group hence no official convention legislation could be expected. Only one Negro belongs to this council and his presence came more from his own initiative than from any invitation from the council. Until the Negro student learns where to strike his blows for effect, his efforts are useless. All of the group sentiments as to racial conditions were of no permanent conference value and little actual success was accomplished along this line.

Wanted: A Perspective

Other tendencies of timidity are noted in other student relationships aside from the interracial aspects. In Atlanta, Georgia, Angelo Herndon was arrested, tried, convicted and was lodged in Fulton Tower. Atlanta is the leading center for Negro students, but not one student movement raised the least bit of attention to this injustice. One leading student admits that he did not know the case was serious until last summer he heard Herndon speak in Detroit at the American Youth Congress. Said he, "I am ashamed that the white students way up here are so much more wrought up over this than we Negro students in Georgia were." The administrations, faculty, trustees and the like did not stifle this interest (neither, however did they encourage it). It was student timidity which made us complacent. The Scottsboro case, lynchings in the South, wars and rumors of wars and racial injustices will continue to go unchallenged until *the Negro student substitutes courage for his timidity and sacrifice for his comforts.*

Negroes Have Building At Texas Fair

LIFE and culture of the Negro in general and the Texas Negro in particular will play a prominent role in the Texas Centennial Exposition, which opens at Dallas June 6.

Recognizing the fact that the labors of the Negro are an integral part of Texas history and progress, the Lone Star State will pay tribute to the race during its 100th anniversary celebration.

A Federal grant makes possible the construction of the $50,000 Hall of Negro Life and Culture, where the colored man's contribution to Texas will be exhibited.

The building will be dedicated on June 19, anniversary in Texas of the Emancipation Proclamation.

Though the life, culture and progress of the Texas Negro will be featured, the advancement of the race throughout the entire country also will be portrayed. Other states will be invited to contribute to the exhibit so that the perspective will be accurate. Negro cultural development over a hundred year period will be the underlying theme of the program.

Activities of the Negroes during the Exposition is not limited to the program within the building. There will be outdoor pageants, beauty contests, football games, track meets, tennis tournaments and many other sporting and social events to interest all visitors.

Schools and colleges for colored people will take over the work of portraying the Negro's part in the State's educational and industrial activities. Examples of art, painting, sculpture, mechanics, inventions, and other work done by Negroes will be shown.

Of special interest to visitors will be the scenes depicting the evolution of Negro music from its introduction in the old slave trading ships through the era of plantation days with their spirituals and down to the modern work of Robeson, Ellington and others. Featuring this phase of the exhibit will be the old spirituals and folks songs, whose beauty and color are as much a part of the country as the race itself.

Louis Armstrong

(*Continued from page* 168)

with me. I wonder if he can know how difficult it is to write the first page of a novel or to feel strongly about something? I wonder if he could write music for my last unpublished book, taking it to the people over the heads of the publishing houses for books? Perhaps, if he played my novel to the masses, the workers would rise, demanding that the publishers bring out Norman Macleod's book. I am not an authority on this subject. And so, as the years progress, I have become mellow. I play Louis Armstrong on the portable my brother lent me, not feeling very strongly even about that. I write thousands of first pages and bind them into the personal sheaf of my life. Soon I will have two books of poetry published, and then I shall not write any more verse. I am too old for that.

Rather, I will polish off a few book reviews to keep my typewriter fresh. And the first pages of books I never complete will make a library for my death. I date the first pages of books I never write, filing them away in the catalogues of the past. I am the scholar of my own life. I have given into the hands of my lawyer and best friend a bequest. It says that Louis Armstrong accomplished what I never could and that I bear him no grudge for that. It consoles him for not coming back. Remember, the testament says, that many were never recorded at all who spent their days in revolt.

The first page of a novel is very difficult to write.

I have written thousands of them, O King of the Trumpets, but I like your music best.

P. S. Louis Armstrong has come back. Playing at Connie's Inn on the "Great White Way" and his recordings flood the music shops. Now, let's swing out there. Yeah!

Fisk Gets $25,000

The Julius Rosenwald Fund, at its regular spring meetings, concluded May 17, appropriated a total of $322,334 for its next year's work, according to Edwin H. Embree, president of the Fund. Among the grants to institutions were $25,000 to Fisk University, $15,000 to Morris Brown College, Atlanta, Ga., and $9,000 to the Atlanta School of Social Work. The sum of $52,500 was appropriated for the continuation of the general rural school program in the South and $27,000 for activities in Negro health.

Book Review

BLACK THUNDER by Arna Bontemps. Macmillan Company, New York. $2.50.

Breaking away from the usual themes depicting the Negro, Arna Bontemps in his second novel, *Black Thunder*, employs material that not only is valuable for its artistic possibilities but also for its historical significance. The narrative unfolds the tragedy of a slave insurrection that took place in Richmond, Virginia, in 1800. Goaded on by a desire to free himself from the tyrannical passion of white masters especially after having seen one of his group brutally murdered, Gabriel is able to transfer his smoldering resentment to the other slaves to the extent that they foment a gigantic plot for the purpose of destroying Richmond, Norfolk, Petersburg, and surrounding territories in order to secure their freedom. Although plans are carefully executed, the rebellion breaks because of the adverse weather conditions and because of the betrayal of the group to the whites by one of the subordinates jealous of Gabriel. With the collapse of the movement several Negroes are hanged; and although outwitting his enemies to the end, Gabriel, too, finally pays the penalty for assuming the responsibility of the ill-starred insurrection.

From the narrative we are made to realize how such a movement, if it had been successful, would have thrown complete consternation among the whites who, even after the plot was revealed, were almost too stunned to devise a preventive move toward future outbreaks.

"How could any Virginian sleep? How could he be sure from now on that the black slave who trimmed his lamps was not waiting to put a knife in his heart while he slept? How could he know his cook was not brewing belladonna with his tea? This sickness called the desire for liberty, equality, was plainly among the pack. Where would the madness end?"

Associated with the fear instilled within the whites were their usual psychological interpretations regarding the Negroes' inability to conceive any plan requiring the operation of mental forces. Some white man must have been the originator of the scheme.

"'You know, Gabriel, it is not impossible to alter the complexion of things even yet. A—I mean, you have a fine chance to let the court know if you have been made the tool of foreign agitators. If there were white men who talked to you, encouraged—'

"That sounded foolish to Gabriel.

"'White Mens?'

"'Yes, men talking about equality setting the poor against the rich, the blacks against their masters, things like that?'"

Throughout, the author relates that which characterizes the general background of the period. Political intrigues, the uneasiness caused by the French Jacobins preaching the doctrines of equality and brotherhood, the influence exerted upon the blacks through the uprisings in San Domingo and the valor of Toussaint L'Ouverture all come to the surface as well planned expository material effectively aiding in delineation of plot.

Our interest in characters is confined chiefly to Gabriel. He stands out as a so-called man of destiny. Surrounded with a mysticism that was not understood by the other blacks, he nevertheless embodied a spirit of reckless daring by which he inspired the confidence of his followers. Defiant but with a marked notability, he was still less comprehensible to the whites who could not picture a black possessing qualities necessary to incite masses of blacks to rebellion. No wonder they read over and over the description of this man that preceded him in court.

"They told of Gabriel's sober, thoughtful face, his obsession for the same romantic dream that was the lasting creed of the poor, the unwanted, the world over. An immense fellow, amazingly young to exercise such influence, was conjured into the imaginations of thousands."

We are not surprised that Gabriel has the strength to stand alone to the end and that he willingly accepted death rather than the alternative of exposing to the astounded court the complete details of his conspiracy and the others who leagued with him. To this reviewer, however, Gabriel appears only as a partially completed figure. The author endowed him with those basic traits which, if they had been intensified through the method of presentation, would have caused Gabriel to stand as a towering, indomitable character indelibly impressed upon the reader's memories. Instead the impression is left that through the lack of deftness of touch and penetration the portraiture projects itself as only partly unfolded. No other character emerges solidly from the pages, despite effective results developed from racy, natural conversation.

In technique *Black Thunder* shows an advance over that used in *God Sends Sunday*, Mr. Bontemp's initial novel. Notwithstanding its merit, certain faults are apparent. For a novel with a definite plot it is too loosely put together. The large number of short, disjointed chapters give to the work a jerkiness of style and destroy the complete unity of the narrative. Frequently the author's expression falls into a dull, uninspired tone unworthy of the material at hand. In the final analysis the book lacks the drive and vitality that are necessary to extract the fullest possibilities out of a theme of extraordinary power.

JAMES O. HOPSON

LETTERS from READERS

Mississippi Mud

TO THE EDITOR OF THE CRISIS:—Many inquiries have come to me concerning the article "Mississippi Mud" appearing in your May issue.

While there are many glaring misstatements of fact, there is one which interests the Alpha Kappa Alpha Sorority. I am submitting these facts because I think it is only fair that the public should know the truth and the position of the Sorority be clearly understood.

1. The Alpha Kappa Alpha Sorority Health Project, carried on last summer in Holmes County, Miss., and being repeated this year in Bolivar County, Miss., is a cooperative experiment between the Mississippi Health Department and the Sorority. The Sorority's project was in no way involved or related to the program of the Saints Industrial School.

2. The Sorority did not reach over 5,000 children, but in its original plan, set the figure at 3,000, some of whom received diphtheria injections, some smallpox injections and some both.

3. Although the personnel lived on the campus of the Saint's Industrial School, each health staff worker paid a stipulated sum for room, board and laundry, per person, per week. We have receipts signed by Miss Mallory or her representative, Miss Simms, to support this fact.

4. In addition to this, the Sorority screened a cottage on the campus for clinic use at the cost of $70.

5. Each money transaction with Miss Mallory was ordered by the national secretary, countersigned by the national president, Miss Ida L. Jackson and paid by Dr. Dorothy Ferebee, the director of the project. It is beyond my comprehension how the president of a school can have such a short memory or can reduce herself to deliberate misstatement of real facts.

RUTH A. HANDY,
National Secretary of the Alpha Kappa Sorority
New York, N. Y.

Thanks

TO THE EDITOR OF THE CRISIS:—I want to tell you that we like THE CRISIS better than ever. The make-up is so fine and editorials and news and special articles; they are not common, but they appeal to all; we can understand them. Sometimes when writing is too high class it passes over the heads of some of us. We feel that you are doing a splendid job, and wish you great success.

MARIE GRAY BAKER,
Decatur, Ill.

Jew Hatred Among Negroes

TO THE EDITOR OF THE CRISIS:—I was deeply interested in the article of my good friend Rabbi Israel titled "Jew Hatred Among Negroes" and especially in the published letters from readers of THE CRISIS. In subjects of this kind where emotions frequently play a more important role than intellect the results is nothing short of a hopeless confusion of attitudes. One's feelings toward another racial group are so conditioned by his individual experiences that when generalizations are made on the subject it is easy to pick out flaws in arguments that are given either pro or con. For example, I should like to ask those members of our group who have written letters that are unsympathetic with the Rabbi's point of view the following question: Do we not know in all of our communities colored people who exploit their fellows in the same way that whites do?

I was in a city recently where one of our large Negro newspapers has replaced its white skilled workers with Negro skilled workers and I found that these workers are making from ten to fifteen dollars per week less in each case than did white workers who performed the same operations. Does anyone question that this is exploitation of the rankest sort? And, what makes it abominable is that it is being practiced by an institution which owes its existence to its constant attacks on discrimination.

One does not have to search diligently to find countless instances of exploitation of Negroes by Negroes. Unfortunately too many Negro business men are of the opinion that their workers should sacrifice in wages more than other workers. At the National Negro Congress there was some difficulty in getting through a resolution that Negro business should hire union labor because of the opposition of colored business men.

It is true as one writer has pointed out that Jewish real estate men in Baltimore have exploited white and colored people in property dealings but I have learned from many sources that some of our Negro real estate men have been racketeers of the first order. In fact, Jewish real estate men in Baltimore have had as invaluable allies in their transactions Negroes whose business integrity will not stand investigation. In politics our plight has been the same. I doubt seriously whether we can lay the blame for our lack of participation and the lack of representation at the feet of our Jewish brothers. The cold facts are that in 1932, 40,000 Negroes of voting age were registered and 35,000 who were eligible to register did not. The politicians of this city know this fact and it is easy in the trading which goes on to use subterfuge. Although the Jewish people are a minority group in this city they do register and vote!

The store situation is of course a sore spot but it is a matter of record that white Gentiles initiated this practice in Baltimore and the Jewish stores in this same category have united in this action on the basis of pure economics. The Jewish department store heads say without hesitation that they would remove the ban at once if they could secure the cooperation of the other stores.

In the trade union movement we have Jewish workers, Gentile workers and Negro workers who are pitted against each other in labor disputes. I have spent the past six weeks in a futile effort to get Negro clothing workers to join the International Ladies Garment Workers Union and the chief objection to their going in is that they distrust Jewish leadership.

A few of us have joined hands with interracial organizations that are fighting fascism in all of its forms but we cannot get a corporal's guard among Negroes in this city to give any active participation in these efforts.

I have no brief for racial prejudice in any of its forms nor am I trying to rationalize this whole situation, but I do feel that most of us are blissfully ignorant about the real issues in the economic crisis which envelops us. We have been unwittingly placed in conflict with each other, race against race, class against class, and family against family and in the ruthless competition for jobs and for money we have totally disregarded the fundamental concepts of justice and equality for all men and have chosen to place the blame wherever we can get away with it.

The new task which lies ahead, as I see it, is not that of wasting time trying to point out where our short comings have been so much as it is to see the fact that no one of us can be secure until all of us are secure and that the problems of white and black workers are identical. We must work harder than ever before for a common understanding of all people and it must be carried on through united action. No one racial group in America can work out its own salvation and whenever we undertake such a task we shall have a repetition in America of what we have in Germany.

The actions of Rabbi Israel have spoken louder to me than the words of this article because I know of his extraordinary able leadership in the League for Industrial Democracy; the American League against War and Facism; in the interracial activities of this city and in the trade union movement. It is good that he has sounded this note of warning and I feel that it will be most helpful if it will stimulate our people to become identified with similar movements in their communities to the end that we may have a democracy in fact rather than in theory.

EDWARD S. LEWIS,
Executive Secretary
Baltimore Urban League
Baltimore, Md.

Fifty-five Colored Aviators Hold U. S. Licenses

A study conducted by the Division of Negro Affairs, Bureau of Foreign and Domestic Commerce, reveals that at least fifty-five Negroes, two of whom are women, hold licenses from the Bureau of Air Commerce. The background training and attainment of this group are indicated by an analysis of the replies given to questionnaires by thirty-seven Negro licensed pilots.

The ages of Negro pilots range from twenty years to forty-four years. Nine fall in the age group 20–24, thirteen in the age group 25–29, five in the age

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group 30–34, seven in the age group 35–39, and only three in the age group 40–44. Twenty-seven are less than thirty-five years old.

Nineteen pilots were born in the South, but thirty-five reside in either the East or West. Illinois is the state of greatest concentration; fifteen reside there.

Financial difficulties and limited training facilities have hampered the progress of the Negro in aviation. The majority of these men follow occupations which return only average incomes, but they have paid on an average of twelve dollars and fifty cents per hour for training. Many aviation schools are reluctant to receive Negroes, and many will not enroll them at all. Negro pilots have been reasonably resourceful: they have borrowed, stinted, bartered, and formed clubs to secure their training. Thirty-seven clubs have been formed and thirteen of these have failed. Their resourcefulness and the friendly interest of others have enabled them to obtain instruction.

Twenty-four pilots have received ground training (average training period, fourteen months), thirty had acquired an average of eleven dual hours before solo flying, and twenty-nine pilots had acquired an average of 130 solo hours.

Eighteen student licenses, four amateur licenses, seven private licenses, three limited commercial licenses, and two transport licenses are held by members of the group mentioned. Only two Negroes are employed exclusively in aviation, one conducting a school and the other is with the Ethiopian air force.

South Awakens

(*Continued from page* 180)

tributing unstintingly to the N.A.A.C.P., encourage the vanguard fighting for human rights.

Another meeting of the conference will be held in New Orleans in October, at which time a report will be made of some of the work being done through the first successful effort of collective action of this kind in the South.

Surely, it is the dawn of a new day!

Attend the 27th annual NAACP conference in Baltimore, Md., June 29–July 5.

Canal Zone Welcomes Visitors

Colored travelers through the Panama Canal Zone are invited to visit with the Colored American Community Club House Secretaries, whose names and stations are as follows:

J. E. Waller, Cristobal; A. G. Neely, LaBoca; J. E. Moore, Gatun; H. Bradley, Paraiso; H. C. Williams, Red Tank and A. L. Brandom, assistant secretary, Cristobal.

Harlem WPA Players Give "Macbeth"

A unit of the federal theatre project located in Harlem opened its third production, "Macbeth" April 14 at the Lafayette theatre. The production has attracted unusual notice because the locale of the Shakespearean drama has been changed from Scotland to a West Indian island and because voodooism and witchcraft have been given a prominent part in the production although the language of Shakespeare remains intact. The striking settings and lighting effects as well as the colorful costumes attracted the attention of reviewers. Jack Carter has the role of Macbeth and Edna Thomas that of Lady Macbeth.

WRITERS, ATTENTION!

Many persons send verses, stories and articles to THE CRISIS and do not include stamps for their return. THE CRISIS follows the usual rule of all publications of not being responsible for manuscripts that are not accompanied by return postage. We do not agree to save them or return them. If they are found unsuitable and do not have stamps for their return they are thrown away. Writers who wish their manuscripts returned must include postage when submitting them.

Attend the 27th annual NAACP conference in Baltimore, Md., June 29–July 5.

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